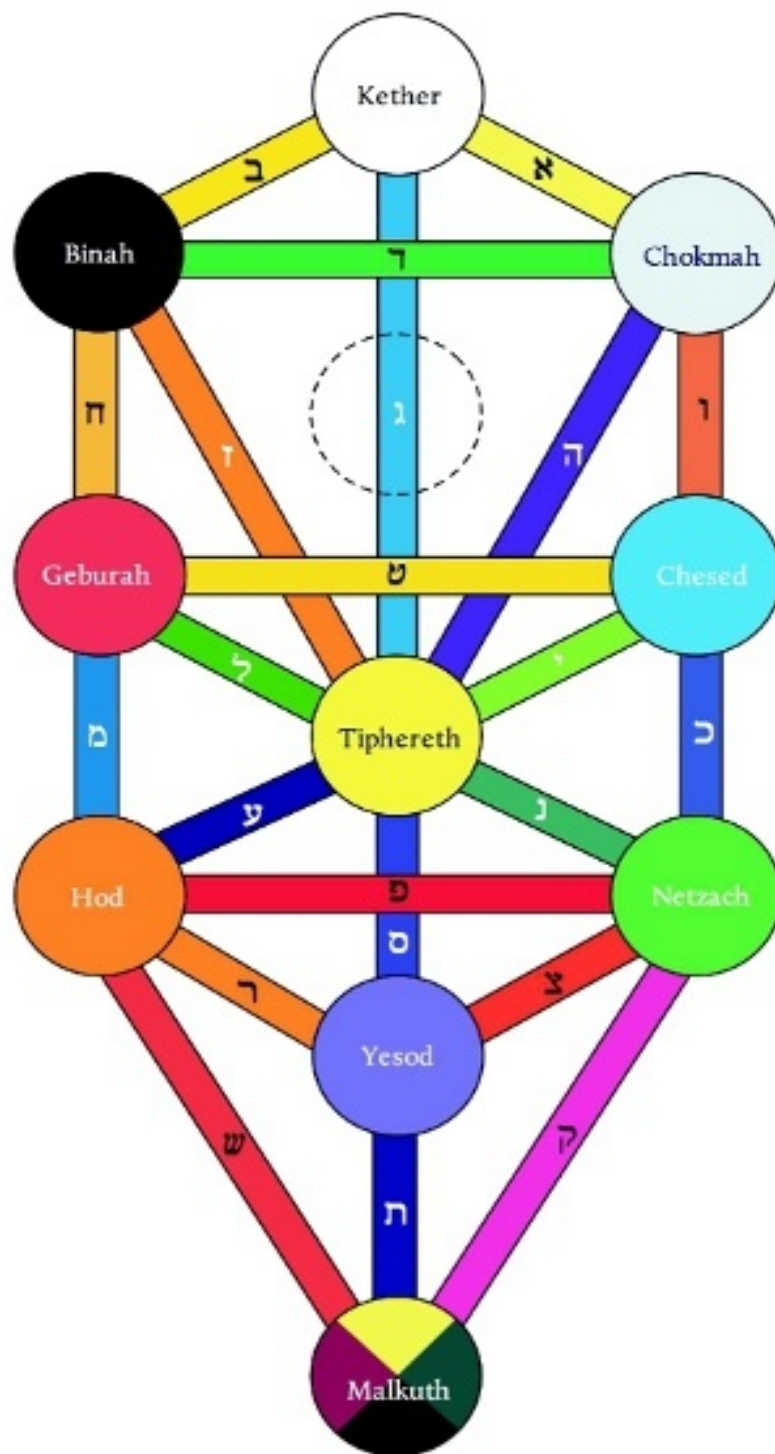


HERMETIC QABALAH

A FOUNDATION IN THE ART OF MAGICK



OLIVER ST. JOHN



Hermetic Qabalah

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By
Oliver St. John

Hermetic Qabalah – A Foundation in the Art of Magick

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PO Box 3609

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Ordo Astris is a Kemetic and Thelemic School of the Mysteries with an operational collegium and grade system based on the Hermetic Qabalah. The Order was founded to continue and to develop the Initiatory work of the Hermetic Order of the Golden Dawn, Aleister Crowley, Dion Fortune, Kenneth Grant and others.

About the Author

Oliver St. John received formal training in the Hermetic Art from W.E. Butler, an Initiate of occultist Dion Fortune's Fraternity of the Inner Light. He founded the Hermetic college, Ordo Astri, the Order of the Star, in 2000 e.v. and was accepted into Kenneth Grant's Typhonian Order (formerly Typhonian OTO) in the same year. Over the course of time he has also worked with the late Mary Long (author and student of Dion Fortune), Gareth Knight, Dolores Ashcroft-Nowicki (co-founder of the Servants of the Light Association) and Lady Olivia Robertson (co-founder of the Fellowship of Isis).

Other books by Oliver St. John

The Ending of the Words – Magical Philosophy of Aleister Crowley (2007)

Ritual Magick – Rites and Ceremonies of Hermetic Light (2010)

To Write to the Author

If you wish to contact the author, or would like more information about this book, please write to him in care of Ordo Astri (the publishers) and your letter will be forwarded. We cannot guarantee that every letter written to the author will be answered, but all will be forwarded. Please write to:

Oliver St. John
c/o Ordo Astri
P.O. Box 3609 BA1 2ZN England, UK

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Preface

The preparation of this book began with hand-written notebooks and papers some twenty years ago. Although the latest magical revival and resurgence of interest in the occult was then gathering force, taking magick from theory into practice required a great deal of work and patience. To do even the most simple ritual procedure with technical precision meant hunting down, collecting and cross referencing dozens of volumes. Often the information gathered was contradictory, ambiguous or confusing. Sometimes this was as a result of deliberate ‘blinds’ introduced by the authors, but often as not luminaries such as Aleister Crowley simply did not consider it worth their while to teach the elements of magick and Qabalah to students. Yet without knowledge of the underlying occult teaching, especially the use of the magical correspondences, it is impossible to obtain any full measure of understanding of the legacy of the Western Mystery Tradition. Or indeed, to exercise the necessary discernment when studying and practicing the occult. For many of even the better known works on the subject are liberally peppered with the idiosyncracies of the authors.

Hermetic Qabalah first appeared as part of a course in practical magick that was exclusively designed for members of Ordo Astri (the Order of the Star) entitled, *A Foundation in the Art of Magick*. All of the material has therefore been thoroughly tried and tested; the practical experience of everyone that passed through the original course has augmented it. The book provides the required theoretical basis for our *Hermetic Qabalah Foundation Course*, now available to all. The work has been informed – and occasionally challenged! – by various mentors I have had the privilege to meet and work with over the course of time. Among these are the late Mary Long, who was a student of Dion Fortune (Violet Firth), Gareth Knight (Basil Wilby) who has written what many consider to be the standard textbook on the Qabalah (*A Practical Guide to Qabalistic Symbolism*), Dolores Ashcroft-Nowicki (co-founder of the Servants of the Light Association), Olivia Robertson (founder of the Fellowship of Isis) and Michael Staley of Kenneth Grant’s Typhonian Order.

In spite of the plethora of ‘how to do’ books on the subject that have been published, there is still some difficulty in recommending a good all round introductory handbook and reference to students of the occult that wish to take up practical work. It is hoped that this present work will go some way towards filling the gap.

Oliver St. John

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Chapter One: The Holy Qabalah

The spelling of the word “Qabalah” is used to designate the Magical or Hermetic Qabalah. “Kabbalah” refers to the Jewish inner teachings based on the study of the Torah and other scriptures, while the “Cabala” is a form of Christian mysticism influenced by Jewish esotericism during the time of the Renaissance. Both the latter forms were, and still are to a large extent, considered heretical by the orthodoxy. It is the Hermetic Qabalah that we are concerned with here.

Qabalah (קבלה) means “a receiving”, implying the transmission of a secret doctrine. The Hermetic Qabalah, based on the Tree of Life glyph, provides the basis of magick in theory and in practice and consists of an occult development of the teachings that underlie these other systems. The form of the Tree of Life most widely used today consists of a diagram of ten spheres (sephiroth) and twenty-two connecting pathways. The philosophical and numerical basis of the Tree of Life seems to owe more to Pythagoras than to Moses. And certainly, the Pythagoreans were not the first to think that the universe is best understood as being made of numbers, since number is the purest kind of idea. Although it goes beyond the scope of the present work, which is intended to be an introduction for those engaging in a practical Hermetic exploration of the Tree of Life, a study of the Pythagorean ternary, quaternary and decad will do much to provide a more solid basis for an intellectual understanding of the Qabalah.

If you are new to the subject, then take the time to acquaint yourself with the world of the Qabalah without placing yourself under pressure to memorise all of its principles at once. After a short time you will be surprised to discover how much you know and understand. It is not necessary to be able to speak Hebrew in order to understand the Holy Qabalah. For practical purposes only the letters themselves together with their numbers, meaning and relevance to the Tree, need to be learnt. The sounds of the letters are for the main part not too dissimilar to sounds heard in the English language, and a ready correspondence can be made between Hebrew letters and the English alphabet.

Meditation and Magick

Meditation is the key to discovering the inner meaning of the Qabalistic Tree. Through meditation, seeds of wisdom are sewn at deep levels of consciousness. From the point of view of practical magick, the atavistic roots of the Tree awaken occult powers and potencies within the human soul, mind and physical body.

Meditation can take many forms, so it is necessary to define the term in relation to the present subject. Obviously it is not ordinary thinking, for that would not require any special training or preparation. The Oxford dictionary definition of the word is “to think quietly and deeply”, and this is certainly closer to what is intended here. Meditation that involves the deliberate construction of symbols can be described as *willed imagining*. The term “pathworking” was originally borrowed from the Qabalah, and relates to the imaginative exploration of subjective states of consciousness that are symbolised by the connecting paths of the Tree. Unfortunately, the use of imaginative exercises is now widely used without formal training of the mind, magical safeguards, or any means of checking whether

visions that arise in the psyche are veridical. It is often used without any reference to a tradition with a philosophical basis.

True meditation has been defined as “the restraining of the mind to a single act, state, or thought.”¹ This seems easy only to a person who has never attempted meditation! Concentration, by constant and regular practice, must become habitual before true meditation may be experienced.

Once concentration has been achieved and prolonged, the goal of meditation is within reach. The goal of meditation is yoga or “union”; this involves complete cessation of the normal activity of the mind and the commencement of a new, previously unknown state of consciousness.

The chief obstruction to success in meditation is the normal or habitual mode of consciousness of the untrained mind. Ritual magick is useful in overcoming this obstruction. Magick can be viewed as a method of training by which one may achieve true meditation. It develops the will that in turn trains the mind so that it travels in the direction desired. This is achieved chiefly through the use of the magical correspondences based on the Tree of Life. In ritual, the correspondences are translated into imaginative constructs or actual physical objects such as the wand, cup, sword and dagger of the magician. The use of magick can enable a person to greatly accelerate their progress with meditation, significantly reducing the time that it would otherwise take to obtain tangible results. It abolishes the need for retreats or complete withdrawal from worldly activities, and has therefore been termed the Way of the West.

The Qabalistic Tree of Life

Before Kether, the Crown of the Tree, are three veils of Negative Existence. The first of these is Ain, the zero quality that is best thought of as infinite space. This tends towards Ain Sof, the limitless. The Ain Sof in turn precipitates the third negative veil, the Ain Sof Aur, the limitless light. The rest of the Tree of Life unfolds a divine triad or holy trinity from which come forth all the intellectual and moral qualities in man, and finally the whole universe of matter as it is apprehended by the senses. Between Kether and Malkuth, the Alpha and the Omega, exist all possible phases of manifestation between spirit and matter.

The Tree of Life represents man and the universe, microcosm and macrocosm. God is said to have made Adam, the divine androgyne and type of man, in his own image. In Hermeticism we have the axiom, “As above, so below”, paraphrased from the Emerald Tablet of Hermes Trismegistus. The sephiroth from one to ten traditionally represent a series of divine emanations, outpourings of spiritual essence.² These combine to form the whole of Creation. From Kether the Crown, the unity or monad typified by the number one at the top of the Tree, they descend in increasing densification and materialisation. The final concretisation of the spiritual light is summed up in the tenth sephira called Malkuth, the “Kingdom”. This represents the world of appearances, the objects and things that are discernible to ordinary human consciousness.

When a line is drawn from the first to the tenth sephira following the numerical sequence, a figure known as the Flaming Sword is created (see [pp.](#)). Thus divine manifestation is supposed to take place in stages, an evolution from pure spirit to the densest levels of material existence. This ordered symmetrical unfolding is the basis of the magical alphabet or grimoire used by the magician.

The Lightning Flash or Flaming Sword of the ten sephiroth descends the tree while the Serpent of Wisdom ascends it. This is used to map out the progress through the various grades in a Hermetic school or magical Order, where the degrees or grades usually equate to the sephirotic Tree. The two currents, the Sword and the Serpent, symbolise the dual, primal creative energy that sustains the manifested universe. It is this latent energy that may be consciously awakened and brought to knowledge through a methodical working of the pathways of the Tree of Life. The energy descending the Tree is a magical current of manifestation whereby spirit is incarnated into matter. The ascending

current is mystical or transcendental as it returns consciousness from matter to spirit, from duality to unity, from manifestation to non-manifestation.

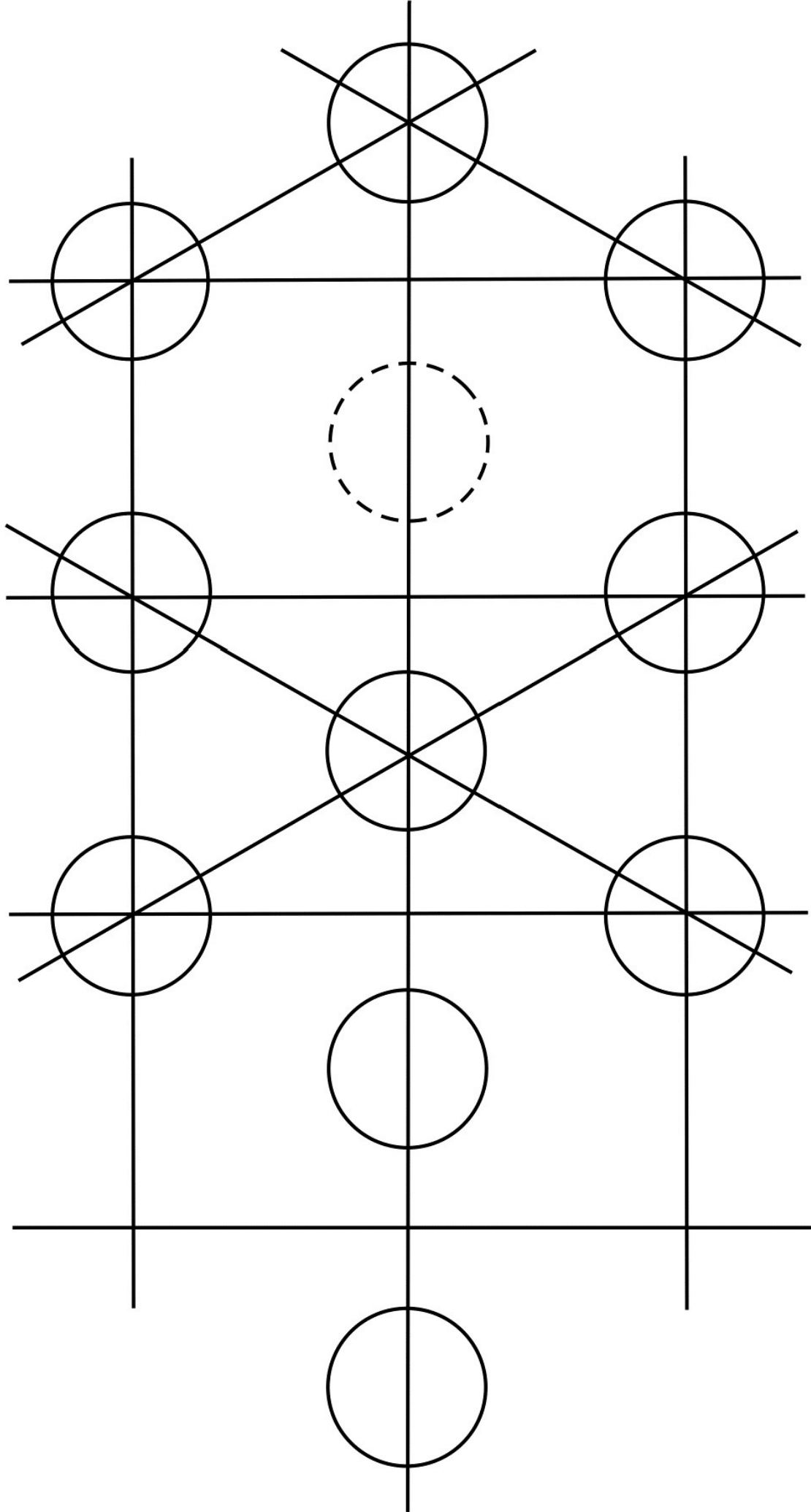
The sephiroth are interconnected by twenty-two pathways, each of which corresponds to one of the twenty-two letters of the Hebrew alphabet. These in turn correspond to the twenty-two trumps of the Tarot. The ten sephiroth and the twenty-two pathways are referred to as the thirty-two paths of the Tree of Life. The twenty-two linking paths are sometimes imaged forth as the branches of a tree about which coils the Serpent of Wisdom, ascending from Malkuth to Kether.

The sephiroth may be thought of as representing objective states of spiritual reality, while the paths represent subjective experiences of these states or realities. The energies of the sephiroth are not fixed but are in a state of constant transition. Their circulation forms a continual stream ascending and descending the Tree, thus linking Kether and Malkuth, spirit and matter. The sephiroth also have a relation to power zones or chakras – centres of cosmic power bearing a correspondence to locations in or about the human body.

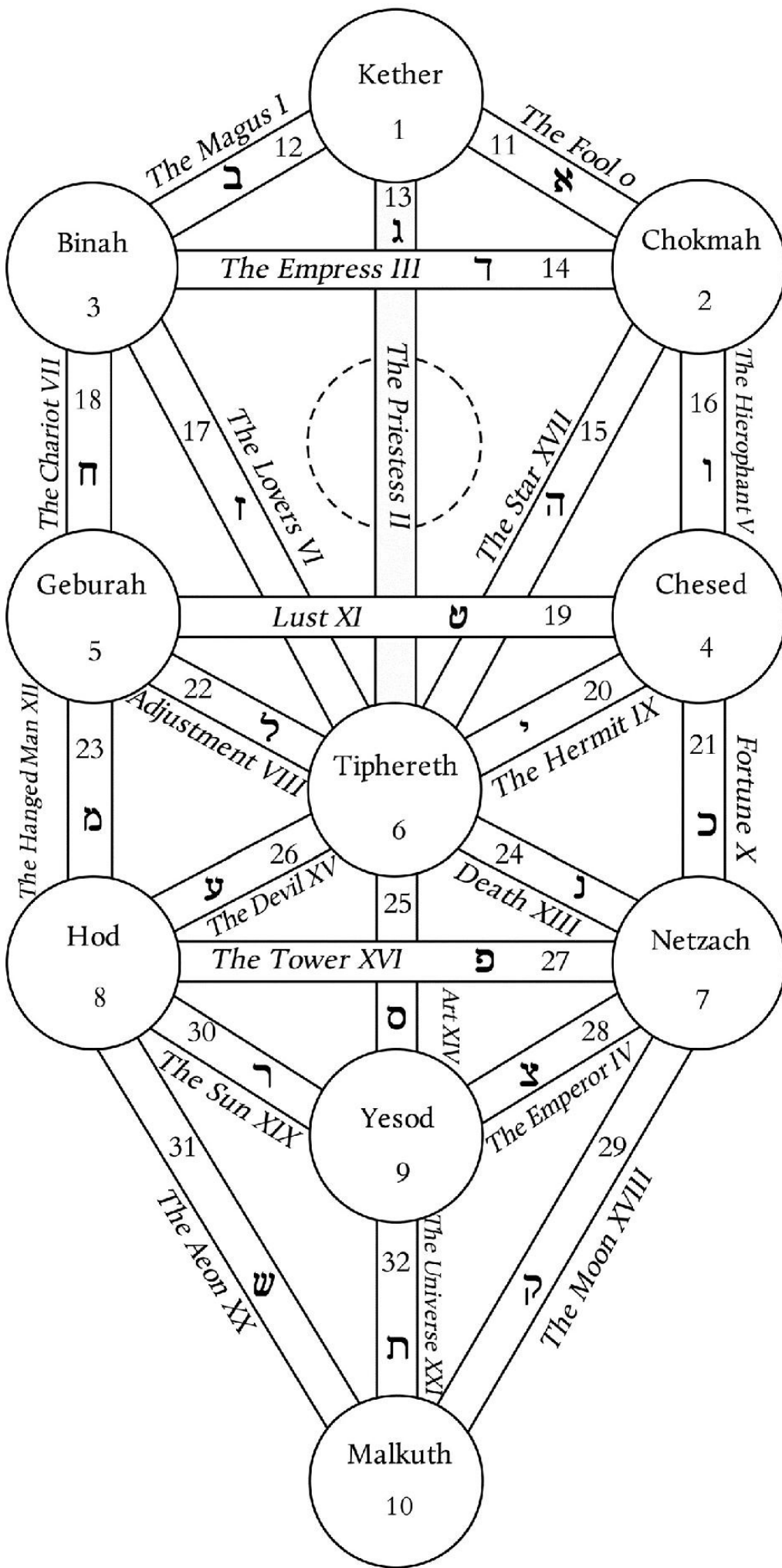
Since all phenomena can be located on the Tree of Life, it is sometimes called a Map of the Universe. For this reason it is an invaluable aid to memory, a kind of cosmic filing system giving meaning and value to information as well as providing a means of storing it in the human mind. The symbol is present in all of nature, the universe and the mind and body of the human being. It is the symbol of the divine androgyne Adam united with Eve his soul. Meditation upon the Tree of Life may produce knowledge of the Reality that is veiled by the symbol; the Qabalah should not therefore be thought of as the play of abstract symbolism alone. The truth of this can be only ascertained by meditative work on the Tree.

How to Construct a Tree of Life Diagram

(Showing the construction lines to be drawn in pencil)



The Hermetic Tree of Life



Hermetic Tree of Life Attributions

Sephira		Translation	Hebrew
1.	Kether	Crown	KThR
2.	Chokmah	Wisdom	ChKMH
3.	Binah	Understanding	BINH
4.	Chesed/Gedulah	Mercy/Magnificence	ChSD/GDVLH
5.	Geburah	Severity	GBVRH
6.	Tiphereth	Beauty	ThPARTh
7.	Netzach	Victory	NTzCh
8.	Hod	Splendour	HVD
9.	Yesod	Foundation	YSVD
10.	Malkuth	Kingdom	MLKVTh
11.	Daath*	Knowledge	DOTh

Divine Name (Atziluth)		Translation	Greek/Hebrew
1.	Eheieh	I Am That I Am	AHIH
2.	IAO	The Alpha & Omega	IAO

3.	Elohim	God(s)	ALHIM
4.	El	Lord	AL
5.	Elohim Gibor	God Almighty	ALHIM GBVR
6.	IAO Eloah ve-Daath	God Manifest in Mind	IAO ALVH VDTTh
7.	IAO Tzabaoth	Lord of Hosts	IAO TzBAVTh
8.	Elohim Tzabaoth	God of Hosts	ALHIM TzBAVTh
9.	Shaddai El Chai	Almighty Living God	ShDI AL ChI
10.	Adonai ha-Aretz, Adonai Melekh	Lord & King of Earth	ADNI HA ARTz
11.	IAO SABAO*	Lord of the Stars	IAO SABAO

Archangelic Name (Briah)		Hebrew
1.	Metatron	MTTRVN
2.	Ratziel	RTzIAL
3.	Tzaphqiel	TzPQIAL
4.	Tzadqiel	TzDQIAL
5.	Kamael	KMAL
6.	Raphael	RPAL
7.	Auriel	AVRIAL

8.	Michael	MIKAL
9.	Gabriel	GBRIAL
10.	Sandalphon	SNDLPVN
11.	Isa*	(ISA)

* Daath is not, properly speaking, a sephira. This should not be confused with the 11th Path that connects Kether to Chokmah in the other tables of correspondences. For the purposes of illustration, Daath is usually depicted on the middle pillar of the Tree of Life, between the 3rd and 4th sephiroth, at the region called “The Veil of the Abyss”.

Order of Angels (Yetzirah)		Translation	Hebrew
1.	Chaioth ha-Chadesh	Holy Living Creatures	ChIVTh H-ChDSh
2.	Auphanim	Wheels	AVPNIM
3.	Aralim	Thrones	ARALIM
4.	Chashmalim	Shining Ones	ChShMLIM
5.	Seraphim	Fiery Serpents	ShRPIM
6.	Malachim	Kings	MLKIM
7.	Elohim	Gods	ALHIM
8.	Beni Elohim	Sons of Gods	BNI ALHIM
9.	Kerubim	The Strong	KRVBIM
10.	Ashim	Souls of Fire	AShIM









11.	Seraphim*	Shining Serpents	ShRPIM
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Mundane Chakra (Assiah)		Translation	Hebrew
1.	Rashith Ha Gilgalim	Primum Mobile	RAShITh H-GILGLIM
2.	Mazloth	The Zodiac	MSLVTh
3.	Shabathai	Saturn (Rest)	ShBThAI
4.	Tzedek	Jupiter (Virtue)	TzDK
5.	Madim	Mars (Strength))	MADIM
6.	Shemesh	Sun (Solar Light)	ShMSh
7.	Nogah	Venus (Glittering Splendour)	NVGH
8.	Kokab	Mercury (Stellar Light)	KVKB
9.	Levanah	Moon (Lunar Flame)	LBNH
10.	Cholem Yesodeth	The Elements (Earth)	ChLM ISVDVTh
11.	Sothis (Sut, Set, Sirius)*	Star of Set-Isis	---

Tarot Trumps, Paths & Letters

Tarot Atu	Title	Hebrew Letter	Value	Attribute	English	Path
0	<i>The Fool</i>	Aleph	1	<i>Air</i>	Ox (Plough)	11








I	<i>The Magus</i>	Beth	2	♀	House	12
II	<i>The Priestess</i>	Gimel	3	☾	Camel	13
III	<i>The Empress</i>	Daleth	4	♀	Door	14
IV	<i>The Emperor</i>	Tzaddi	90	♈	Fishhook	28
V	<i>The Hierophant</i>	Vav	6	♁	Nail, pin	16
VI	<i>The Lovers</i>	Zayin	7	♊	Sword	17
VII	<i>The Chariot</i>	Cheth	8	♋	Fence	18
VIII	<i>Adjustment</i>	Lamed	30	♌	Ox goad	22
IX	<i>The Hermit</i>	Yod	10	♍	Hand	20
X	<i>Fortune</i>	Kaph	20	♎	Palm (of hand)	21

XI	<i>Lust</i>	Teth	9		Snake	19
XII	<i>The Hanged Man</i>	Mem	40	<i>Water</i>	Water	23
XIII	<i>Death</i>	Nun	50		Fish	24
XIV	<i>Art</i>	Samekh	60		Prop, crutch	25
XV	<i>The Devil</i>	Ayin	70		Eye	26
XVI	<i>The Tower</i>	Pé	80		Mouth	27
XVII	<i>The Star</i>	Hé	5		Window	15
XVIII	<i>The Moon</i>	Qoph	100		Back of head	29
XIX	<i>The Sun</i>	Resh	200		Head	30
XX	<i>The Aeon</i>	Shin	300	<i>Spirit</i>	Tooth	31
		Shin	300	<i>Fire</i>		31 <i>bis</i>
					Egyptian	

XXI	<i>The Universe</i>	Tav	400	ⲧ	Tau	32
		Tav	400	<i>Earth</i>		32 <i>bis</i>

Note that “Tzaddi is not the Star” (Liber AL vel Legis, I: 57). On the Hermetic Tree of Life the 22 letters *are* the paths. The letters do not change, only the tarot trumps and the zodiacal, elemental and other correspondences that are keyed in to these! Tzaddi remains at the path numbered 28; The letter Hé remains at the path numbered 15.

The Hebrew Alphabet

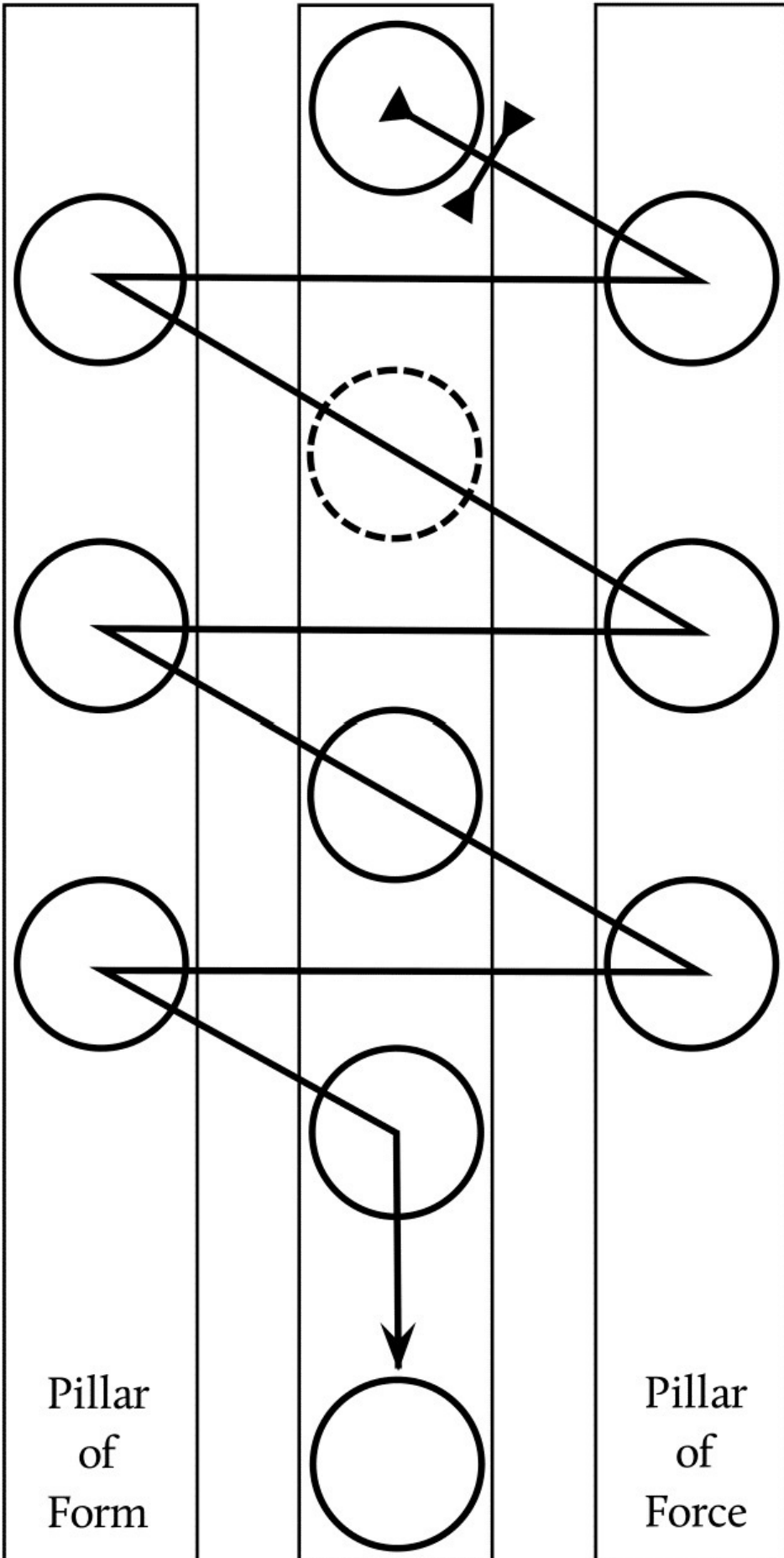
Letter	Figure	Value/Final	English
Aleph		1	A
Beth		2	B
Gimel		3	G
Daleth		4	D
Hé		5	H, E
Vav		6	V, U
Zayin		7	Z

Cheth	ח	8	Ch
Teth	ט	9	T
Yod	י	10	Y, I or J
Kaph	כ ך	20/500	K
Lamed	ל	30	L
Mem	מ ם	40/600	M
Nun	נ ן	50/700	N
Samekh	ס	60	S
Ayin	ע	70	O, A'a/Ng
Pé	פ ף	80/800	P
Tzaddi	צ ץ	90/900	Tz
Qoph	ק	100	Q

Resh	ר	200	R
Shin	ש	300	S, Sh
Tav	ת	400	T, Th

Force & Form

Pillar
of
Equilibrium



The pillars of the temple are variously named the pillars of Hermes, the pillars of Solomon and the pillars of Jachin and Boaz. Jachin is the right hand pillar of Force, usually white, while Boaz is the left hand pillar, usually black. Jachin means “God makes him firm”, and Boaz means “Strength”. They are sometimes known as the pillar of Cloud and the pillar of Flames.

The Tree of Life manifests within the vertical polarity of an axis of spirit and matter known as the middle pillar, the pillar of Equilibrium. It also manifests within the horizontal polarity of a force and form duality represented by the two lateral pillars. If we face the symbolic Tree, then to the right stands the white pillar of Force. This joins the three sephiroth Chokmah, Chesed (or Gedulah) and Netzach. To the left stands the black pillar of Form. This joins the sephiroth Binah, Geburah (or Pachad) and Hod.

Every manifested object or thing has a form and a force side. On the form side of the work, meditation and ritual is concerned with the building or constructive aspect of knowledge. Each sephira of the Tree corresponds to a location in or about the human body. In Qabalistic practice, therefore, working with form involves the imaginative building up of the Tree of Life as a symbol in the aura or magical body.

On the force side, meditation and magick is concerned with the awakening of latent occult energies. When the Tree is built up in your sphere of sensation or aura you will be *backing into* the Tree, so that the pillar of Force is on your left, and the pillar of Form is on your right. You will have positioned yourself as the middle pillar of Equilibrium.

The two side pillars are the dual forces, negative and positive, by which anything is manifested in the universe. By the middle pillar the breath, life force and consciousness of the Adept, moves freely between the different levels.

The caduceus wand attributed to Hermes has two serpents entwined about a central staff, with a winged globe at the top. Illustrations of the chakra system of Eastern yoga are similar to the image of the serpents entwined about the caduceus wand of Hermes. The ida (Moon) and pingala (Sun) serpents, the nadis or subtle nerve canals, are entwined about the central column of shushumna. The canals are conduits for the Kundalini, Serpent Fire or Occult Force. The central column of shushumna bears physical comparison with the spinal cord. Sometimes the yogi or adept in a state of illumination, enlightenment or rapture, is shown with a hooded cobra above his head. In the Tantras the divine pair Shiva and Shakti are shown united in various ways, sometimes in the act of sexual intercourse. The meaning of the word yoga or yo-ga is “union”, implying two principles united. Hermeticism is the ultimate quest for truth, and its aim is no less than the goal of the yogi or of the spiritual alchemist. The Holy Guardian Angel is understood as presiding over the mystic and alchemical operation of the Great Work of Hermes.

Adam and Eve

Man is a microcosm of the macrocosm, a duplicate or mirror image of the universe. Adam Kadmon the divine androgyne and the Tree of Life are one and the same. In the book of Genesis a rib is taken from Adam and made into Eve. However, Adam is not a man in the sense of being male; Adam is androgynous, containing both male and female. The word that is translated as “rib” in the King James Bible is *Tzeleh*, meaning “side”. That is, Eve was taken out from the side of Adam. The word *Tzel* has the meaning of “shadow”, while *Atzel* means “emanated from”. There is a comparison to be made here to the birth of the god Set or Seth, who was born from the side or thigh of Nuit.

The Thigh was the ancient Egyptian name for the constellation of Ursa Major, the Great Bear. The Gods in many traditions were born in strange, apparently abnormal ways. Merlin is such an example

from our native Britain. Though not a god as such, he is in many ways comparable to the Egyptian Thoth and the Greek Hermes. As we shall discuss later, occultism provides means of producing *non-physical* progeny.

Adam in the Garden of Eden had no physical body as such, for he had not yet fallen or incarnated into matter, flesh. Adam may be looked upon as a solar spirit, Eve as a lunar soul. Eve's name in Hebrew means "one who reveals", so it can be considered that Eve's task was to reveal Adam to himself. In pre-biblical versions of the story of the Garden of Eden, the Serpent is closely identified with Eve herself. Before Adam's soul "stooped down" in order to enjoy the fruits of the Tree of Knowledge of Good and Evil she was an etheric body or vehicle of the divine androgyne seeking incarnation.

Once incarnated in the flesh, Adam and Eve became truly male and female in the dualistic world of created things. They therefore had to undergo separation.

The ancient Egyptian tale of the slaying of Osiris by Set and the subsequent collecting together of his separated parts by Isis has similar meaning, though the story is told in a different way. Likewise in the Tantras, Kundalini the World Bewilderer dreams the world into existence – a world that is involved with the illusion of separated existence. When she awakens and climbs through the chakras to unite with her lord Shiva, the universe is destroyed and reality obtains.

1 *Magick Book 4 Parts I–IV* by Aleister Crowley, pp.10 of the 2nd Edition [Samuel Weiser].

2 Sefhira is the singular while sephiroth is the plural – literally "numeration" or "enumerations".

Chapter Two: The Sword & the Serpent

Behind Kether are three Veils of the Unmanifest. These are AIN, *No-thing*, AIN SOF, *Limitless*, and AIN SOF AUR, *Limitless Light*. In mysticism, non-existence or the absence of things is not the same as ‘nothing’ in the ordinary sense. There is something that remains, but this cannot be conceptualised. This idea of Reality as emptiness or absence is somewhat alien to the Western mind but has always been a part of Eastern spiritual practices and philosophy. The Advaitan phrase *Neti Neti*, “Not That”, is an allusion to that which can only be apprehended through the continued practice of yoga or meditation.

Very little can be said about the first veil, AIN, non-existence – even negative statements are too positive. The next negative veil called AIN SOF is more like a statement of realisation than anything descriptive. Limitlessness conveys the idea of continuity yet without qualification. We cannot say *what* it is that is continuous. It has no beginning or end – for that would imply a positive idea.

Poetically, we might say that Eternity is a dreamless sleep, or a dream without a dreamer. AIN SOF AUR, the third veil of negativity, could be thought of as a gathering or concentration of vast silence and nothingness. The void holds its breath within itself, and realises itself as Limitless Light.

The surging forth of the limitless Light In Extension produces the Monad or point within the circle that is Kether. Here is the first truly positive idea. From this springs forth the whole Tree of Life. As the possibility of Kether was contained within the stillness and silence of the AIN SOF AUR, so the series of ten sephiroth are thought of as being contained within Kether the Crown of Creation.

There is a Tree of Life in every sephira. Each sephira comes forth as an overflowing of energy from Kether in the Beginning. For this reason one of the titles of Kether is the Alpha and Omega, the Beginning and the End. For as in a circle the end is with the beginning – and visa versa.

The Sephiroth

To follow this outline of the sephiroth, or enumerations, it is best to refer to one of the Tree of Life diagrams. One of the advantages of the Tree of Life symbol is that intellectual ideas can be anchored to a visual image.

The God name of Kether in full, AHIH (*Eheieh*), is “I Am that I Am”, the pure unconditioned, non-conceptual consciousness that is sometimes referred to as spacial consciousness. To the ancient Egyptians it was the Intelligence of the Heart. In man this corresponds to the Yechidah or Primal Self. To be self-conscious requires the idea of two things: an existence, and something to be conscious of that existence. A reflection, a kind of two-way mirror or image is thereby formulated. This image is Chokmah, “Wisdom”, and the second sephira at the head of the right hand pillar of Mercy. This takes us firmly into the realms of dualism. The God name of Chokmah in our Hermetic Qabalah is IAO. In Greek letters:

IAΩ

“I am the Alpha and Omega” can be understood as unity forming the basis of manifestation. In the microcosm it corresponds to *Chiah* the Will and Energy of the Self. From here on the divine androgyne becomes involved more fully in Creation.

The third emanation Binah, “Understanding”, arises naturally from the idea of two, since each number arises from that which precedes it ($1 + 2 = 3$). As yet, there has been no suggestion of form or content, only the line produced by the creation of a secondary point. The line has little real meaning, for it is not defined. It has no length or breadth. Understanding requires limitation and definition, and therefore the triangle appears as the first idea of form, though as yet it is only a flat surface. A set of defining relations between one thing and another has evolved. The God name of Binah is Elohim, “Gods male and female”, suggestive of a masculine-feminine deity. The Elohim is the Spirit that moved over the face of the deep in the Book of Genesis. Elohim is sometimes referred to as the divine breath, also Neschemah the Intuition or Spiritual Intelligence. To this third sephira is attributed Aima Elohim the supernal Mother of all things.

The Hermetic Tree of Life incorporates a zone of power, which is not a sephira per se, but a state of transition between the third and fourth sephiroth of the Tree. It is unnumbered and is called Daath, meaning “Knowledge”. Daath is usually represented diagrammatically as a dotted circle, or simply a dotted line dividing the first three sephiroth from the rest of the Tree of Life. This represents a chasm or Abyss that separates the Supernal Triad from the seven below. Daath is sometimes thought of as a conjunction of Chokmah and Binah, the first masculine and feminine deities. As such, Daath is the child of Chokmah and Binah. The Abyss is an existential gap between noumenal and phenomenal existence – where rational thought reaches its outer limit.

Yet another way of expressing Daath is as a point of transition from one mode to another that creates the illusion of material existence. In the microcosm, Daath is the summit (or centre) of the human ego. The world of mental constructs extends from Daath to Yesod, including the Nepesch or Animal Soul.

The first idea of matter is formed with the number four, called Gedulah or Chesed. The meanings are “Magnificence” and “Mercy” respectively. The God name of this Sephira is El, meaning simply “God”, or “Lord”. A solid three-dimensional object is now possible, the beginning of the material world. Yet this is still a rather tenuous world, abstract and somewhat far away from the objectified manifest universe in Malkuth – the world that is a projection of our material senses and that is commonly supposed to be reality.

So that the full manifestation of the universe may unfold, a fifth emanation forms called Geburah that means “Strength” or “Severity”. The God name of this sephira is Elohim Gibor, “God Almighty”. The idea of motion is now realised in the number five, replacing the abstract stability of the unchanging four. The restlessness of the five creates force and fire in Geburah. Motion automatically begets time. The divine androgyne can now say: “I am, I was, I am to come!”

From the restlessness of the five the divine androgyne evolves towards full manifestation through the sixth principle, the sephira of Tiphereth or “Beauty” whose God name is IAO Eloah ve-Daath. By the power of six at the heart of the Ruach (mind-spirit), the divine androgyne achieves full self-consciousness. This is reflected by the God name, which may be translated: “God Manifested by Self-Knowledge”.

The number seven upsets the perfection of the six by introducing the idea of refraction, in the same way that a prism splits white light into the seven rays of the spectrum. Here we have the possibility of differentiated existences or worlds, as well as intelligences populating those worlds. Netzach means

“Victory”, a name that alludes to the spiritual triumph over magical glamour that is required when reaching this sephira through an initiatory ascent of the Tree. On the outward journey the divine androgyne experiences separation. The one becomes many in the increasing complexity of the lower worlds of manifestation. The God name IAO Tzabaoth means “Lord of Hosts”. This is best described by the Hindu term *ananda* or spiritual (and yogic) bliss. The correspondence on the lower material levels would be sensuality and passion. Hence the “Victory” is a victory over the domination of the senses. It is a step towards self-mastery whose first spiritual battlefield is the meditation practice itself.

Hod or “Splendour”, the eighth sephira, introduces concrete mentation, the ability of the mind to formulate definite and detailed images in meaningful relationship one to the other. It is the Hindu *chit* or intellectual mind-stuff. The shape of the number eight itself is a good subject for meditation as it is also the symbol of infinity. The God name Elohim Tzabaoth is traditionally rendered “Lord God of Hosts”.

The ninth emanation follows, and is the summary of all that has gone before. It is called Yesod, “Foundation”. A glance at the Tree of Life diagram will show this title to be fairly self-explanatory. Yesod represents the etheric level immediately behind the world of visible matter, which can be thought of as a kind of network of stresses. The God name Shaddai El-Chai can be translated, “Almighty God of the Life Force”, or more traditionally: “Almighty Ever-Living God”. Here, the Energy and Will of Chiah should ideally operate through the laws of nature; therefore Yesod corresponds in the microcosm to the Nephesh, the Instinctive Nature or Animal Soul. The number nine is referred to the Hindu *sat* or being. It is the summation or realisation of the complete divine androgyne in manifestation.

Through the number ten, Malkuth the “Kingdom”, the divine androgyne projects into the material universe and describes reality as knowledge. The God names attributed to Malkuth, Adonai Ha-Aretz and Adonai Melekh, mean “Lord of Earth” and “Lord of the Kingdom”. The material universe is the medium through which Knowledge, the attribute of Daath, can be fulfilled. There is an important relationship between Malkuth and Daath, between the Kingdom of Earth and the principle of Knowledge. Neither of these has essential reality as such. Malkuth is as a blank screen or void that receives an image projection from the rest of the Tree, while Daath is the lens or mirror through which the Reality beyond Daath focuses the projection.

Daath is not therefore represented as one of the sephiroth but as a point of view, a child of the union of Chokmah and Binah. Malkuth, in the meantime, stands alone at the bottom of the Tree as the material world of appearances in which Knowledge has ‘fallen’ or incarnated so as to fulfil itself. The interaction between Malkuth and Daath gives rise to the Tree of Knowledge of Good and Evil – for there were two trees in the Garden of Eden. The other Tree, the Tree of Life, is summed up in the sixth sephira, Tiphereth, the place of beauty and harmony at the heart of the Tree. The Supernal Eden before the fall is associated with Kether, Chokmah and Binah across the Abyss.

Adam and Eve, the first inhabitants of the Garden of Eden, symbolise aspects of the Tree’s living reality. Adam is the divine androgyne representing the whole of the Tree. Animated by the power of Tiphereth, whose Qabalistic number is 666, the number of Adam is that of the Sun and of Man (see [pp.](#)). Eve is identified with the Shekinah – the Soul of God and the Light of the World. She has a close affinity with Malkuth, the sephira that is likened to Kether but “after another fashion”. Eve’s name means, “to reveal”, or to “show forth” – thus Eve reveals Adam to himself as through a mirror of the soul. Likewise, matter enables spirit to become conscious of itself through incarnation and knowledge.

Chapter Three: The Four Worlds

The Tree of Life is revealed through the four worlds of the Qabalah. These can be thought of as phases of manifestation becoming increasingly complex and organised. The four worlds can be viewed as four Trees, one on top of the other – in which case the Malkuth of the Tree at one world or level of existence is the Kether of the world immediately below it. This illustrates a key tenet of Qabalistic philosophy: “Malkuth is Kether but after another fashion”. There are various arrangements, but the easiest and most practical is to think that each of the ten sephiroth exists at four levels. Each world or level is attributed to one of the four letters of the Ineffable Name of God, the Tetragrammaton. Hebrew reads from right to left:



Tetragrammaton is used by Qabalists to symbolise the continuous cycle of manifestation. The letters have various correspondences, including the four powers of the Sphinx of Nature (to know, to will, to dare and to keep silence), the elemental weapons of magick, the Tarot suits and the scales of colour.

The first letter, Yod, represents Atziluth the divine world. The God names of each sephira are attributed to Atziluth, commencing with that of Kether, which is AHIH (Eheieh), pure non-conceptual existence without conditions or qualifications.

The second letter of Tetragrammaton, Hé, represents Briah the world of creation. The Archangelic names of each sephira belong here, commencing with that of Kether, which is Metatron. Archangels are considered to be responsible for transmitting and making intelligible the consciousness current received from Atziluth. Traditionally, the Archangels are considered to mediate the intelligence of God towards humanity.

The third letter of Tetragrammaton, Vav, represents Yetzirah the formative world, to which corresponded the Orders of Angels. The Yetziratic level of Kether is represented by the Order of Angels called Chaioth Ha-Qadesh, Holy Living Creatures. Many hands are required for the working out of creation at this level. If the Archangels are seen as organisers of force, then the Orders of Angels of each sephira carry out the essential building work according to the blueprint specifications laid down in the world of Briah.

The fourth letter of Tetragrammaton, Hé final, represents Assiah the world of Action and Elements. The mundane chakras or power zones correspond to this level, including the seven planets of traditional astrology. To Assiah of Kether are attributed the Rashith Ha-Gilgalim, “first movement” or Primum Mobile. This could be likened to the cosmic movement of gases that might, after aeons, result in a spiral nebula galaxy consisting of billions of stars, planets and life forms.

The planetary names of the seven sephiroth from Binah to Yesod correspond to the various magical

squares or Kameas along with their intelligences, spirits and seals (see [Chapter Eleven](#)). These have gained certain notoriety from their association with the ceremonial magic of medieval grimoires such as the Key of Solomon the King. They are used in the making and charging of powerful Qabalistic talismans designed to attract specific forces towards the sphere of the operator.

When the four worlds are depicted on one Tree of Life, the Tree of Atziluth (Yod) is attributed to Chokmah; the Tree of Briah (Hé) to Binah; the Tree of Yetzirah (Vav) to the sephiroth from Daath to Yesod and the Tree of Assiah (Hé final) to Malkuth. (See the illustration, “The Four Worlds & the Soul of Man”, [pp.](#)) Daath, the non-sephira that means “Knowledge”, will be discussed later. Its position is on the middle pillar of the Tree between Binah, the third sephira, and Chesed, the fourth sephira.

The Magical Images of the Sephiroth

- | | |
|--------------|---|
| 1. Kether | An ancient bearded King in profile |
| 2. Chokmah | A bearded male figure |
| 3. Binah | A mature woman |
| 4. Chesed | A mighty crowned and throned King |
| 5. Geburah | A mighty warrior in his chariot |
| 6. Tiphereth | A King. A Child. A sacrificed God |
| 7. Netzach | A beautiful naked woman |
| 8. Hod | An hermaphrodite |
| 9. Yesod | A naked, beautiful strong man |
| 10. Malkuth | A young woman, crowned and throned |
| 11. Daath | A head with two faces looking both ways |

The Magical Images can be used or adapted for meditation on any sephira. The image of Kether is in profile since Kether has an unmanifest as well as a manifest aspect. Any male image shows some aspect of Chokmah while any female image will show some aspect of Binah, for these two are male and female at their most archetypal. We may then see Kether as tending to be androgynous. However, the

beard has some occult significance. The beard worn by pharaohs was actually a false one, used only for ceremony. It symbolises the creativity of the divine word that corresponds to the throat or larynx. Sometimes God is shown as having a Flaming Sword or Lightning Flash emanating from his mouth.

The image of Geburah could be female, as could all the images on the form side of the Tree. However, the armour is significant regarding the clothing in form of the divine androgyne, as depicted in the Tarot trump *The Chariot VII*. Generally speaking, the right hand pillar of Chokmah, Chesed and Netzach can be thought of as masculine deity, while the left hand pillar of Binah, Geburah and Hod can be regarded as feminine. The two pillars are also equated with the twin sister deities, Isis (the right hand) and Nephthys (the left hand).

Netzach, with its 'masculine' deity IAO Tzabaoth, has a very feminine Magical Image. Contrasexual roles are here indicated, the animus in the woman and the anima in the man as defined by the psychologist C.G. Jung.

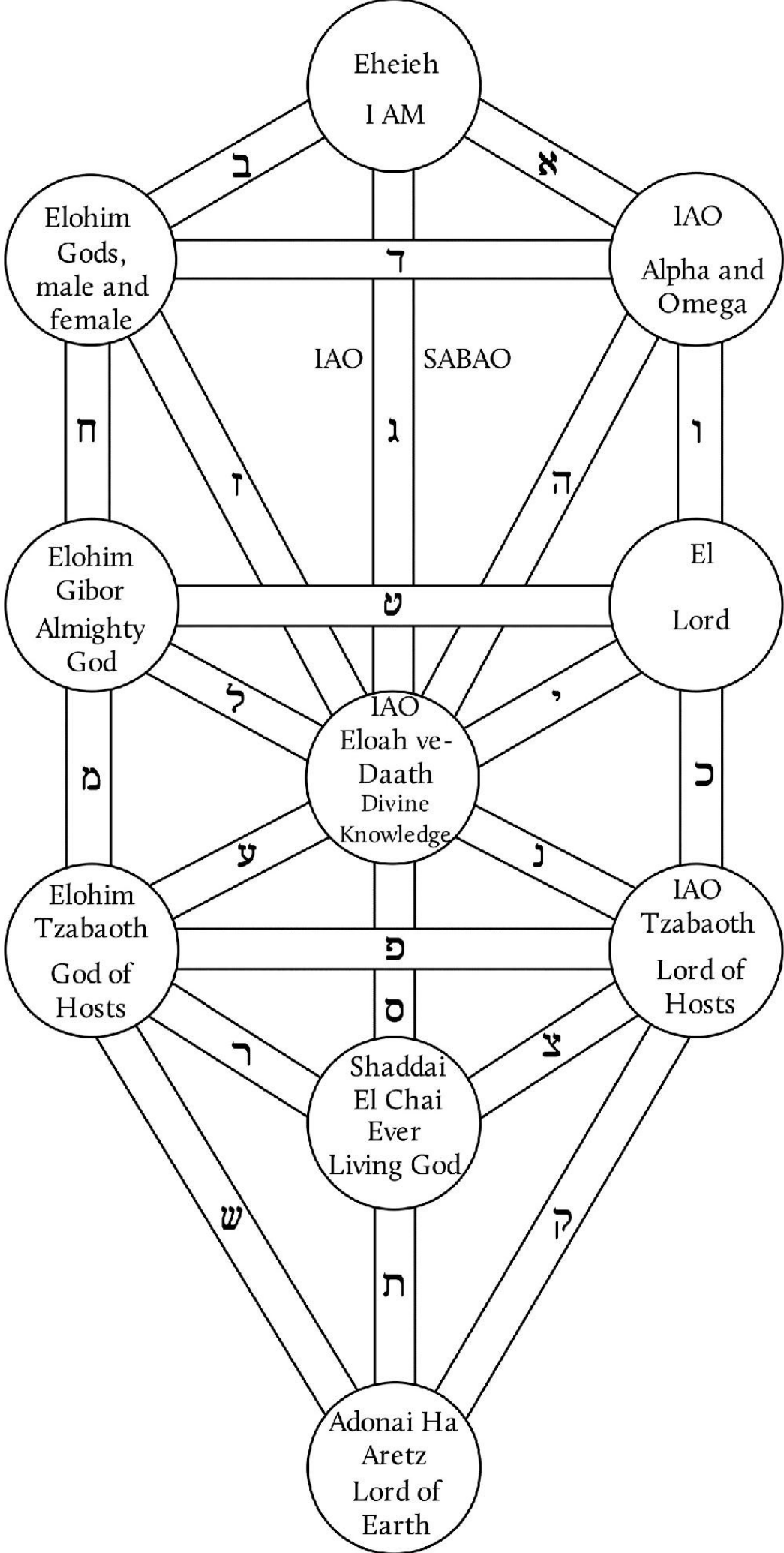
Polarity on the Tree not only works on the same plane but between the planes. It is no accident that the Magical Image of Malkuth is feminine to the masculine Magical Image of Kether. The polarity between these is said to cause an influx to descend from the Prince of Countenances (i.e. from Kether to Malkuth).

In the Eastern Tantras the North-South pole attraction is between Shiva and Shakti. While Shakti sleeps in muladhara at the base of the spine, Shiva awaits in the ajna chakra at the brow or third eye. This chakra is in many ways the uppermost chakra in the Tantrik system, for in that system only six chakras are considered. What is often referred to in the West as the seventh chakra, the sahasrara or thousand petaled lotus, only opens when Shiva and Shakti are united in the ajna. The Kundalini or Shakti Power is not only raised up to the brow from its dormant state at the base of the spine, but each chakra is dissolved and assimilated by that which is above it – including the ajna itself. The raising of the Kundalini does not, in itself, produce a master or great yogi. Confusion between mystical attainment and the activation and raising of the Serpent Power or Kundalini has therefore produced a great number of self proclaimed masters or "high adepts".

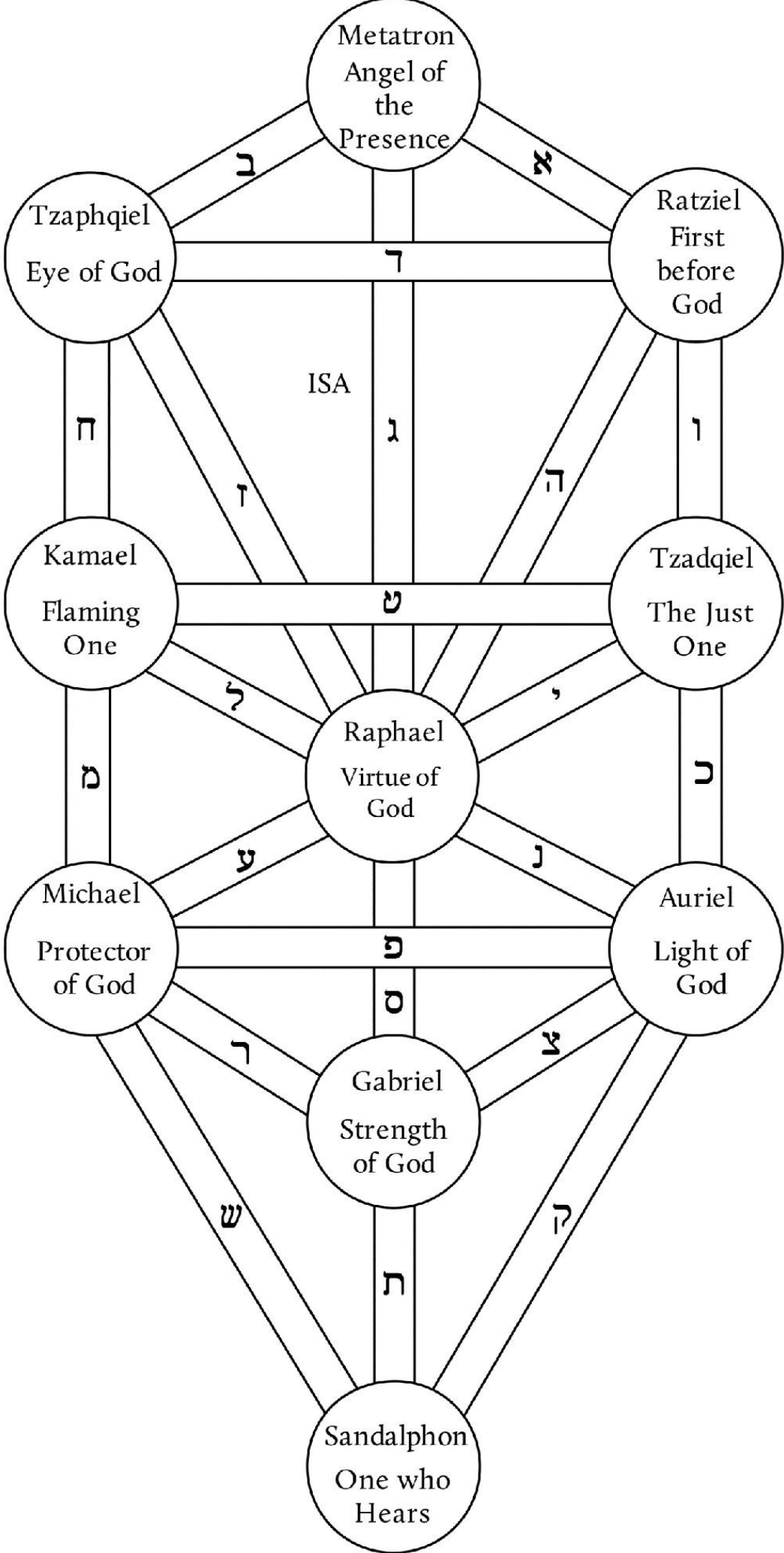
There is a notable similarity in the name of the feminine deity Shakti of the East, and the Shekinah of the Qabalistic tradition. In traditional Qabalistic texts it is said that the Daughter in Malkuth (Hé final) is raised upon the throne of her Mother in Binah (Hé) after she unites with the Prince in Tiphereth (Vav). The Prince then takes the seat of his Father, the King in Chokmah (Yod). The uniting of these two as King and Queen bears comparison with the union of Shiva and Shakti at the ajna brow centre, that is in itself equivalent to Chokmah and Binah combined. Indeed, each pair of sephiroth that are on the same horizontal plane are better understood as two sides of the same coin, a form aspect and a force aspect.

Shiva and Shakti are sometimes portrayed in divine union with a canopy of stars unfolded above them. In Egypt this was shown by the beautiful sky goddess Nuit arched above, with the god Horus taking the hand of an initiate queen or priestess below, or alternatively, the goddess Hathoor taking the hand of an initiate pharaoh or priest. Sexual imagery is also used, as it has been for thousands of years, to show divine union in the form of a royal wedding or sacred marriage.

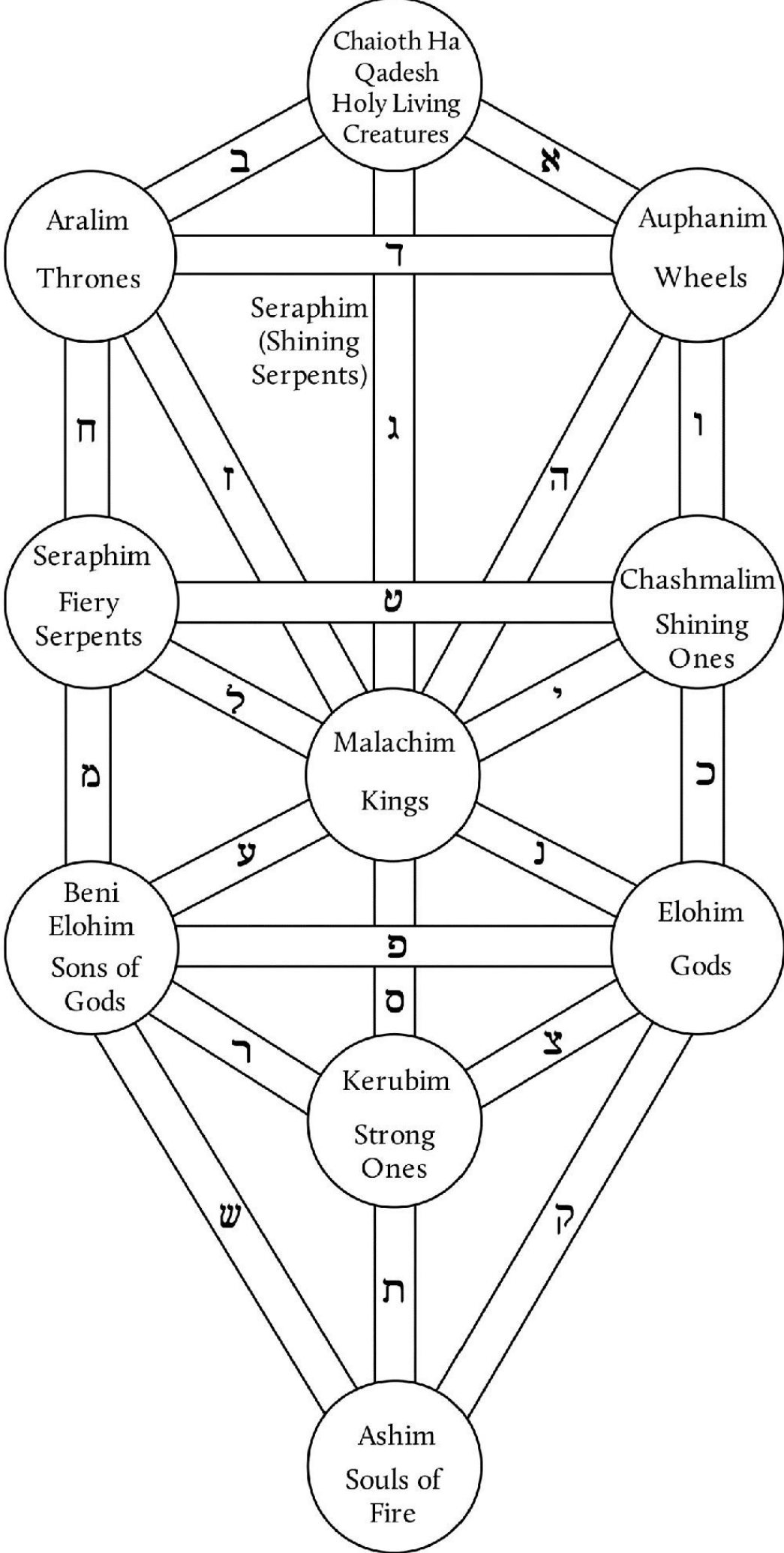
The Tree of Life in Atziluth



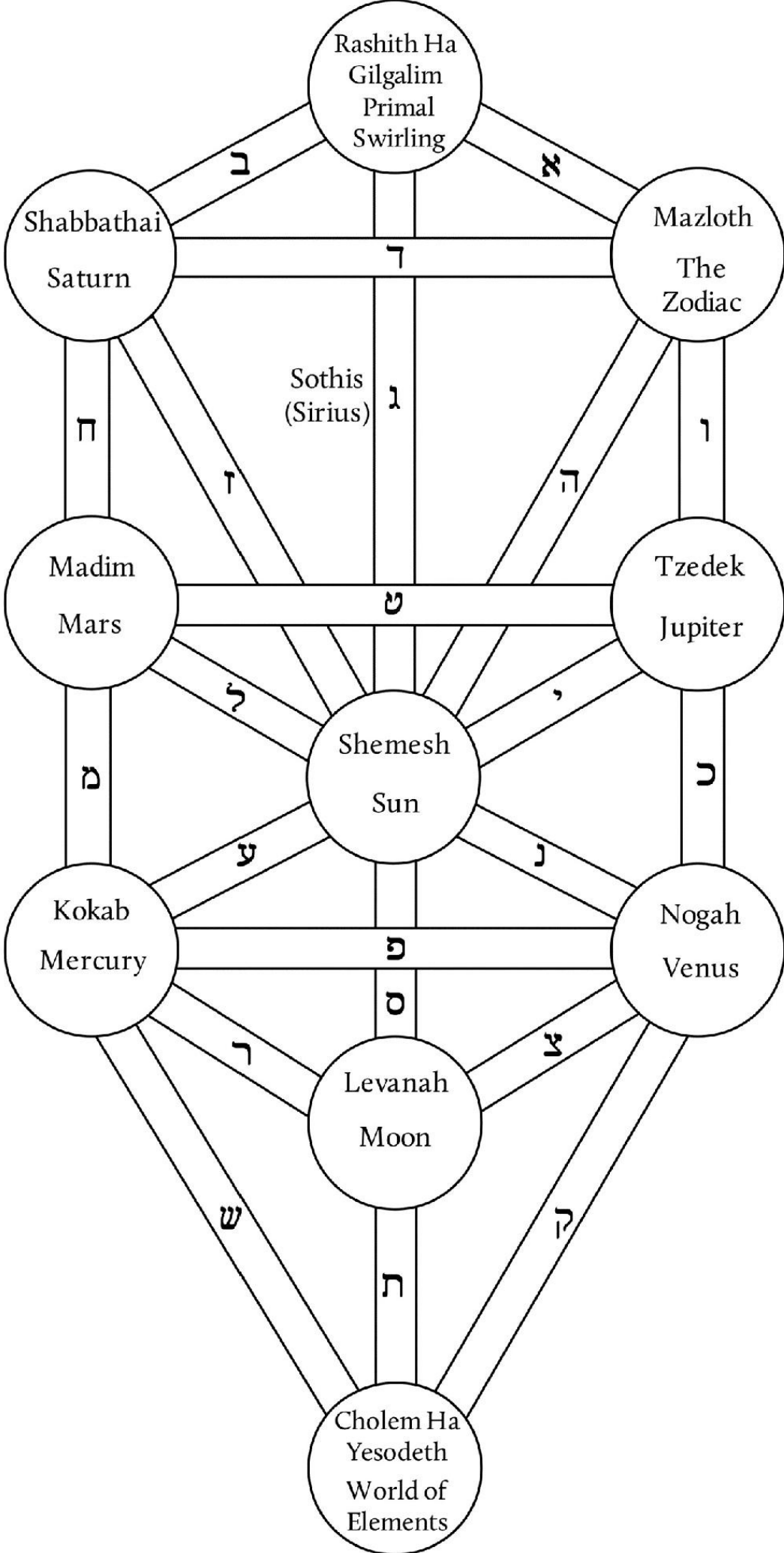
The Tree of Life in Bria



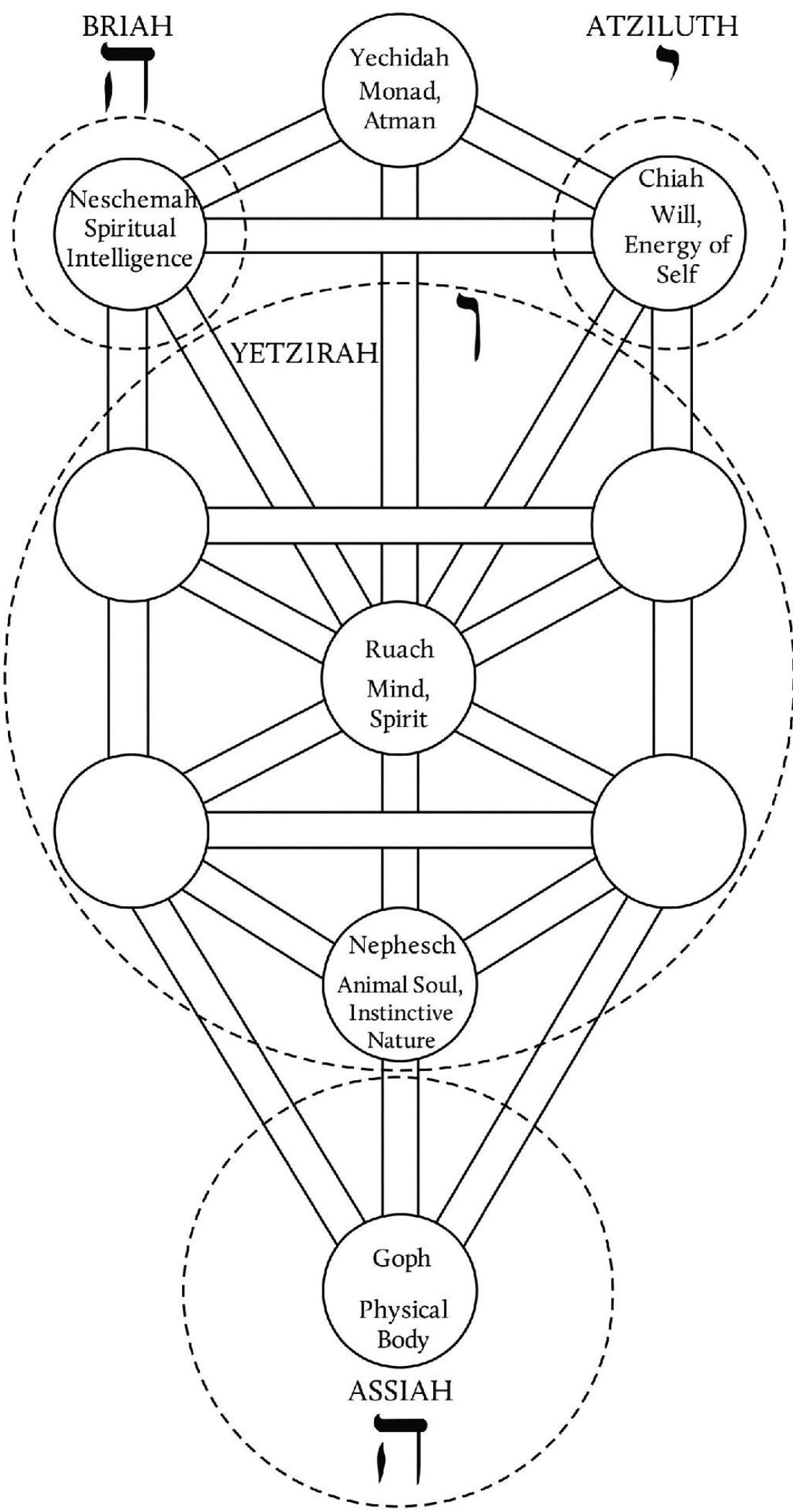
The Tree of Life in Yetzirah



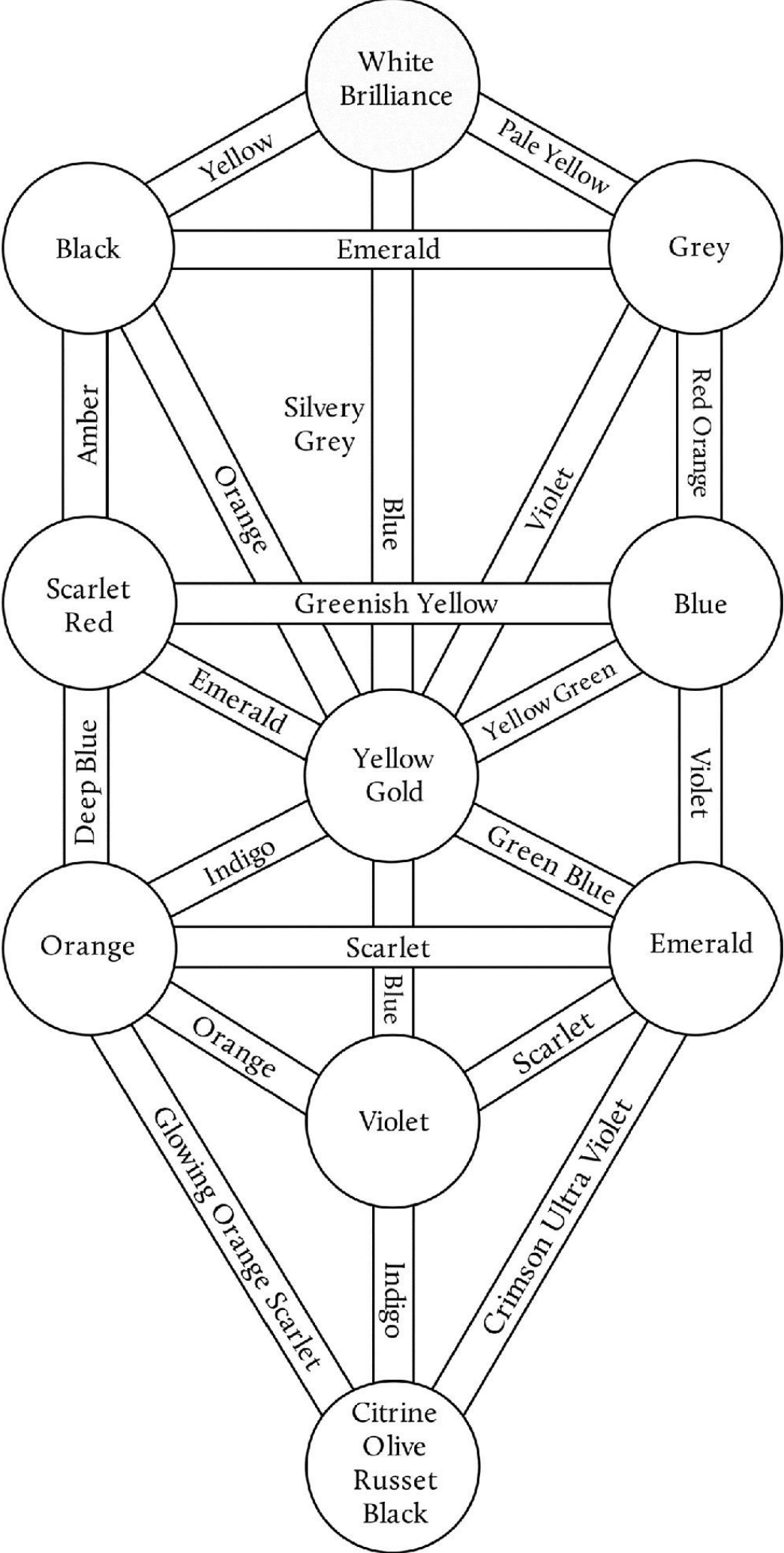
The Tree of Life in Assiah



The Four Worlds & the Soul of Man



King (Atziluth) & Queen (Briah) Colour Scales



The Scales of Colour

There are four worlds and four scales of colour. Each is referred to a letter of Tetragrammaton: Atziluth (א), Briah (ב), Yetzirah (ג) and Assiah (ד). These are shown as four Trees of Life one above the other or as one Tree of Life divided into four levels. There is also “a tree within every sphere”. In Hermetic work we mainly use the first two scales, Atziluth and Briah, the King (א) and Queen (ב) scales. The sephiroth (1–10) are visualised in the Queen scale, the connecting paths (11–32) are visualised in the King Scale. This produces a balanced Tree of Life that is suitable for most practical purposes.

	King Scale (Yod)	Queen Scale (Hé)
1.	Brilliance	White Brilliance
2.	Pure soft blue	Grey
3.	Crimson	Black
4.	Deep violet	Blue
5.	Orange	Scarlet
6.	Clear pink rose	Yellow-gold
7.	Amber	Emerald
8.	Violet	Orange
9.	Indigo	Violet
10.	Yellow	Citrine, Olive, Russet, Black
11.	Bright pale yellow	Sky blue
12.	Yellow	Purple

13.	Blue	Silver
14.	Emerald	Sky blue
15.	Violet	Sky blue
16.	Red-orange	Deep indigo
17.	Orange	Pale mauve
18.	Amber	Maroon
19.	Yellow-green	Deep purple
20.	Green-yellow	Slate grey
21.	Violet	Blue
22.	Emerald	Blue
23.	Deep blue	Sea-green
24.	Green-blue	Dull brown
25.	Blue	Yellow
26.	Indigo	Black
27.	Scarlet	Red
28.	Scarlet	Red
29.	Ultra violet	Buff, flecked silvery white

30.	Orange	Gold yellow
31.	Glowing orange-scarlet	Vermillion
32.	Indigo	Black
33.*	Lavender	Silvery-grey

* The non-sephira Daath is here numbered 33.

Chapter Four: Gematria

In the Hebrew language each letter (and by extension a word or phrase) has a numerical value that in turn can be associated with a spiritual idea, expressed as number in its purest and most abstract form. ‘One’, for instance, is not merely a quantity but an expression of the spiritual idea of unity. Words and phrases of equal numerical value are held to have identical meaning or relationship. The numbers and ideas they are associated with thus shed light on their hidden meaning. This rather specialised branch of the Qabalah is called Gematria. The link between letters, numbers, aspects of the Tree and the various correspondences enable a complete representation of all things in nature.

The Qabalah of Nine Chambers or Aiq-Beker is a valuable aid in working out and remembering the number values of Hebrew letters. Aiq-Beker is named after the first six letters of the decimal arrangement: A I Q B K R (see grid on [pp.](#)). By Aiq-Beker any number with noughts after it may be reduced, if necessary, by cancelling the nought after the digit. The difference between numerology and the Qabalah is that Hebrew letters *are* numbers. So to write the number 2 in Hebrew, you write the letter Beth, “B”.

2 = ב (Beth)

20 = כ (Kaph)

200 = ר (Resh)

22 = כב (Kaph-Beth)

220 = רכ (Resh-Kaph)

Referring to the table of Aiq-Beker (below), the letters with “F” in brackets are the “Finals”. When these letters appear at the end of a word, they have an extended value. For the purposes of Gematria they may be counted as either the small or the larger number.

The purpose of this kind of analysis is to investigate, explain, and understand the meaning of a word through its number. The most common mistake made by beginners is to take a number and reduce it by adding the integers (e.g., $418 = 4+1+8 = 13$). This is best done a) when the number already has proven

validity by other methods such as are outlined below, and b) as a rough guide when engaged in astral clairvoyance. The method of 'Italian' Qabalah where English words are taken and transliterated letter by letter into Hebrew for numerical analysis is used but rarely in any serious work.

1. Take the whole number and list the equivalents (*gematria*) from *Sepher Sephiroth*.
2. Take the lowest factor (L.F.). The L.F. is the lowest number by which any number can be divided. So the L.F. of 9 is 3, since $3 \times 3 = 9$

For example: $418 \div 2 = 209$ (we might then look for *gematria* of this number, 209).

Furthermore: $418 \div 38 = 11$ the number of magick!

3. If the number has proved itself to be of some value, then proceed to the addition or multiplication of the integers.

For example: $418 = 4 + 1 + 8 = 13$

4. One may apply numeric *temurah* or "permutation".

For example: $418 = 814, 481, 184, 148$

The *gematria* of each permutation may be looked at. This will bring up much additional information; so make certain that you disregard what is not relevant. Here is an example of ordinary (as opposed to numerical) *temurah*:

AMN (the God *Amoun*, 91) = MNA 91 (*Manna*, 91 "sustenance")

5. By Rota (Tarot correspondence and the numbers of the major Atu). Using the above example, AMN = *The Fool 0, The Hanged Man XII, Death XIII*. Or, looking at the correspondences: Air, Water, and Scorpio. The images of the Tarot are suggestive, and a synthetic meaning can be derived: "The Initiate is suspended between the two worlds of the living and the dead". Adding the Tarot numbers we derive the number 25:

$0 + XII + XIII = XXV.$

The number 25 is a number of the pentagram, as it is the result of 5×5 .

The Qabalah of Nine Chambers (Aiq-Beker)

Shin	Lamed	Gimel	Resh	Kaph	Beth	Qoph	Yod	Aleph
------	-------	-------	------	------	------	------	-----	-------

ש	ל	ג	ך	כ	ב	ק	י	ז
300	30	3	200	20	2	100	10	1
Mem (F)	Samekh	Vav	Kaph (F)	Nun	Hé	Tav	Mem	Daleth
ם	ס	ו	ך	נ	ה	ת	מ	ד
600	60	6	500	50	5	400	40	4
Tzaddi (F)	Tzaddi	Teth	Pé (F)	Pé	Cheth	Nun (F)	Ayin	Zayin
ז	צ	ט	ף	פ	ח	ן	ע	ז
900	90	9	800	80	8	700	70	7

Chapter Five: Magick & Alchemy

I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of reason.

Liber AL vel Legis, II: 26–7

The *unprepared* awakening of the Occult Force or Serpent Fire, said to reside sleeping at the base of the spine, is known to cause an influx of power that will act as a lens or focus for the magnification of evil or “unbalanced force”. An analogy can be made between the effect of magick and yoga on the nervous system and that of an electric current sent through an appliance or circuit. If the circuit has a break in it the current will, in its attempt to earth itself, cause a great deal of damage. Magical safeguards such as the Lesser Ritual of the Pentagram, the use of magical correspondences and the sustained training of the mind and preparation of the body, are comparable to having the correct fuse and wiring for a piece of electrical equipment before switching it on.

Magick: the Mystic Marriage

The primary purpose of magick is the obtaining of the Knowledge and Conversation of the Holy Guardian Angel. Unless the work is towards this end it has a tendency to become black magic, as declared by Aleister Crowley in his book, *Magick*:

There are, of course, entirely black forms of magic. To him who has not given every drop of his blood for the cup of BABALON all magic power is dangerous. There are even more debased and evil forms, things in themselves black. Such is the use of spiritual force to material ends. Christian Scientists, Mental Healers, Professional Diviners, Psychics and the like, are all ipso facto Black Magicians.

The Knowledge and Conversation of the Holy Guardian Angel is a term that was coined by Aleister Crowley. The term has existed in the Western Tradition for centuries, however.³ The attainment may be comparable to what is sometimes referred to as the mystical marriage or alchemical wedding.

The awakening and uniting of the positive and negative, masculine and feminine forces within the self, play a part in what is essentially a mystical experience. Earlier, we discussed a vital polarity resulting from the interaction of the descending and ascending currents of the Tree, the Sword and the Serpent. The descent of the Flaming Sword marks the breaking up or division of unitary consciousness into dualistic consciousness – the knowledge of good and evil that is typical of the mind’s apprehension of the universe.

By this separation, a fall from paradise or the bliss of unity seems to be implied. Without the so-called fall into matter, however, spirit could not become aware of itself by inhabiting the worlds of its

creation. If we look at this Qabalistically, the opposition of the twin forces of the Sword and Serpent is the polarity that creates the energy field or medium by which the divine androgyne may explore its infinite possibilities.

The creative matrix sustains manifestation through an apparent cycle of regeneration and transformation, of separation from and return to unity, the “Solve et Coagula” of the alchemist. Life, then, may be seen as continuous. The apparent catastrophe or interruption of death is but a phase, a twist or turn of the Serpent Life. Coiled in Malkuth at the foot of the Tree of Life lies the magical Serpent Power or Kundalini. While the serpent sleeps, life is but a dream, a theatre or play for the forces that have been relegated to the subconscious realms by the division of the unitary consciousness symbolised by the fall.

Reawakening the Serpent Power allows the release of the energies required to transcend the ordinary perceptions of the mind for the attainment of the Knowledge and Conversation of the Holy Guardian Angel. The Angel or supranatural power of divinity can assist us to reopen the doorway to unity that marks the return to the Garden of Eden.

The Serpent Power ascending the twenty-two pathways of the Tree of Life is the hidden key that, when directed by the will of the Holy Guardian Angel, can unlock the gateway that isolates the aspect of consciousness trapped in matter or Malkuth. Thus the way is opened for liberation by reunion with the immortal principle of spirit represented by Kether on the Tree of Life.

The order of the Tarot trumps placed on the Tree of Life is symbolic of the various stages of the Aeon of the Fool from Kether to Malkuth. On the Way of Return, a path is delineated by which the soul may ascend the Tree and transcend dualistic consciousness, uniting herself with the Holy Guardian Angel.




The Holy Guardian Angel


The primary objective of the Great Work is the Knowledge and Conversation of the Holy Guardian Angel. In many ways the Angel can be regarded as a divine lover, for the knowledge and conversation is the most complete form of consummation within human experience. Qabalistically, union between the ego and the non-ego takes place in Tiphereth, the heart and centre of the Tree of Life. This then becomes the seat of the True Will or True Self. In the uninitiated person, Tiphereth is simply the place of the lower ego, which has usurped the position of the true ruler, prince and king. The mundane chakra attributed to Tiphereth – that is, its physical vehicle in the cosmos – is the Sun. The symbol used for this star is a circle with a point in the centre:



The circle with a point in the centre is also the symbol of Kether concentrated from the Ain Sof Aur, the void from which emerges the point of consciousness. As Kether is in Malkuth and Malkuth is in Kether, the Knowledge and Conversation of the Holy Guardian Angel is attributed to Malkuth on the Tree. The Holy Guardian Angel informs the person while they are incarnated in a body of flesh – the Great Work as understood by Hermeticists is not something that is postponed until an after-life.

The Mother Letters and the Art of Alchemy

The twenty-two Hebrew letters are arranged in three categories: three Mother letters, seven Double letters, and twelve Single letters. The three Mother letters correspond to the elements of Air  (Aleph), Water  (Mem) and Fire  (Shin). The seven Double letters relate to the planets and planetary Tarot trumps; the twelve Single letters to the zodiac and zodiacal trumps.

The element of Earth and the planet Saturn share the attribution to path 32 and the Tarot trump *The Universe XXI*. The Hebrew letter for Earth and Saturn is  (Tav), a Double letter. Earth, the fourth element, can be thought of as a crystallisation of the first three. In magical ritual this relationship may be symbolised as a lamp for fire, incense for air and a cup of water placed upon the cubical altar symbolising their unified essence fixed in matter.


The Tarot trumps corresponding to the Mother letters are *The Hanged Man XII* (Mem – Water); *The Aeon XX* (Shin – Fire or Spirit); and *The Fool 0* (Aleph – Air). These elements can be likened to the three Gunas (Qualities) of Eastern Tantra: Tamas, Rajas and Sattvas.


Further comparison is made with the triplicities of astrology where the twelve zodiacal signs are arranged in three types: Cardinal, Mutable and Fixed. The three Mother letters in the centre of the Rose Cross Mandala therefore send out their rays to the seven planets and twelve signs of the zodiac (see [pp.](#)).


Alchemy

The word “alchemy” might have come from Khem, the ancient name of Egypt that means “black” or “black land”. Alchemy is the origin of modern chemistry, and certainly does have a practical application easily demonstrated by anyone who knows how to extract a tincture from a compound. The art and spiritual science of ancient Egypt was highly practical since it was based on an accurate and minute observation of nature.

The alchemical transmutation of a base metal into gold can be summed up in three stages, seven stages or twelve stages. Taken together, these include all of the twenty-two paths of the Tree of Life. For the present purposes it will be enough to describe the three-fold transmutation.

The three-stage alchemy consists of Separation, Purification and Cohobation. These are respectively attributed to Mercury, Sulphur and Salt. Separation is produced by subjecting a base substance or metal (such as lead or iron) to the action of Mercury. This comes under the letter Aleph () and the element of Air whose characteristic is dispersion.

The Separation of the base substance produces dross or impurities. The energy that was giving form to the base substance is thus released. The released energy then corresponds to Sulphur and the element of Fire attributed to the letter Shin (). The process of Separation makes the sulphuric heat available for the Purification stage of the impure substance.

Purification is characterised by a whitening of the dross, and produces Salt or a white powder, corresponding to the letter Mem (). This in turn results in Cohobation.

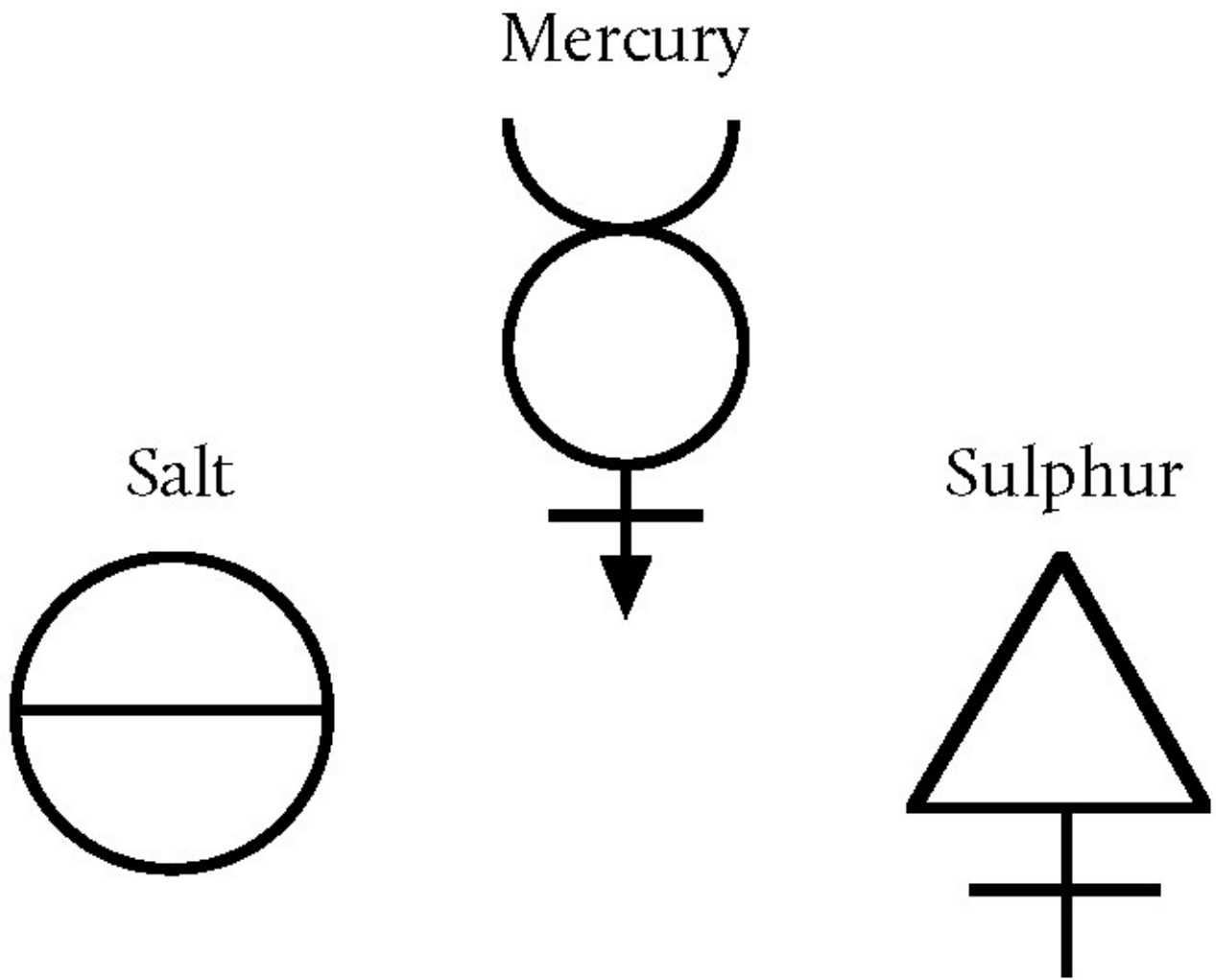
During Cohobation a series of successive distillations bring the three principles to a harmonious state of equilibrium or combination. The separated and purified components are brought back together to generate pure gold – the miraculous goal of the Great Work. The base substance, metal or lead, is thus wholly regenerated.

The symbolism of alchemy is present throughout the major arcana of the Tarot; for example in *The Lovers VI* the White Eagle (Salt) and Red Lion (Sulphur) are shown. In the card *Art XIV* a further stage is shown: by the marriage of opposites, the Lion (male) and the Eagle (female) have changed places and colours. One might consider that Gemini (*The Lovers VI*) and Sagittarius (*Art XIV*) are opposite signs of

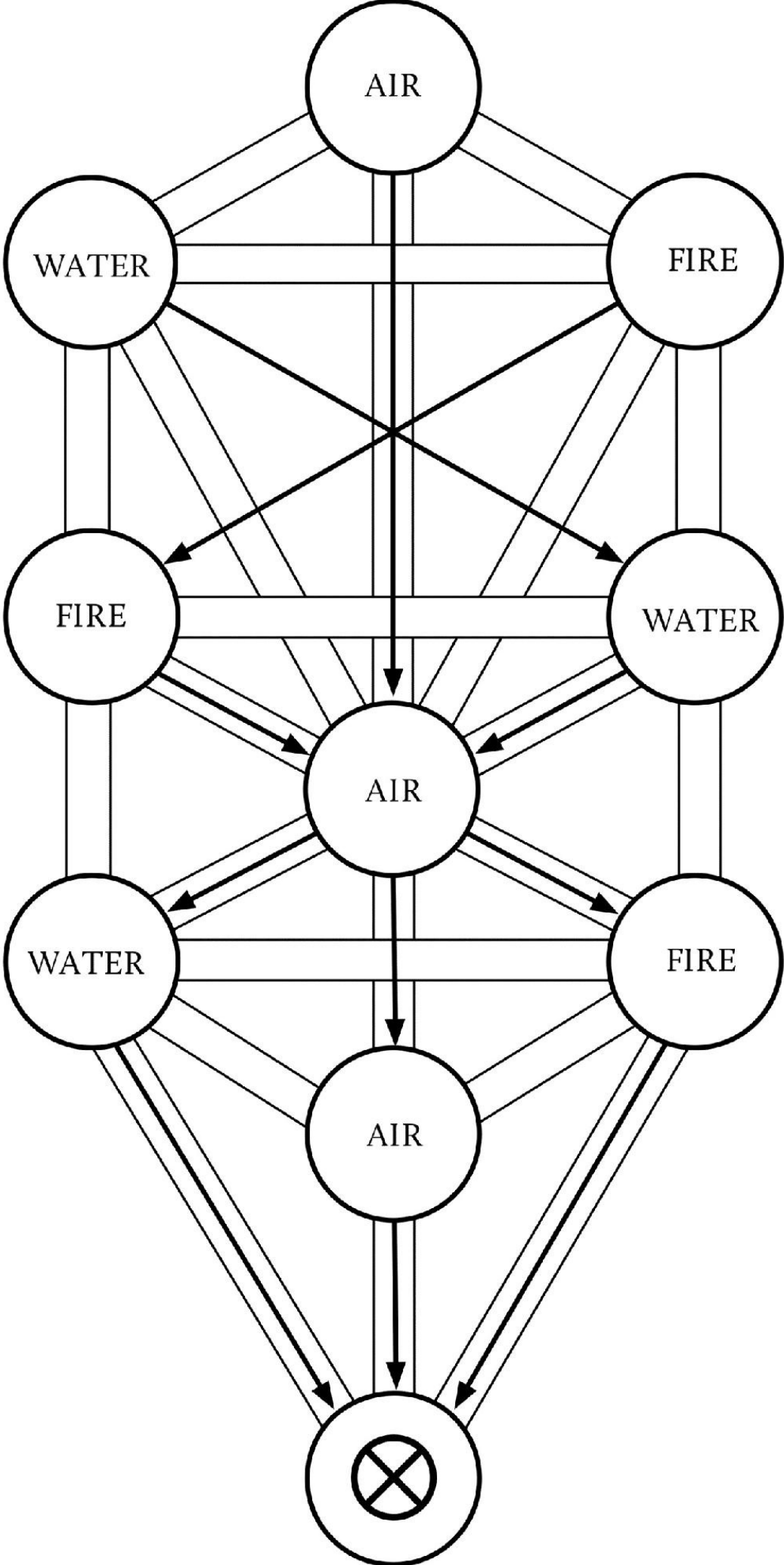
the zodiac. So in this we have a pair of polar twins: the mind of the practitioner as symbolised by Gemini, and the Holy Guardian Angel as symbolised by Sagittarius.

In the Aleister Crowley *Thoth* Tarot, the alchemical principles are further symbolised by *The Priestess II* (Mercury), *The Empress III* (Salt) and *The Emperor IV* (Sulphur). The latter are hieroglyphs of these principles, as revealed by the attitudes of the figures drawn on the trumps.

In their most exalted aspect, Mercury, Sulphur and Salt can be related to the Supernal Triad of the Tree of Life: Mercury to Kether, Sulphur to Chokmah and Salt to Binah.

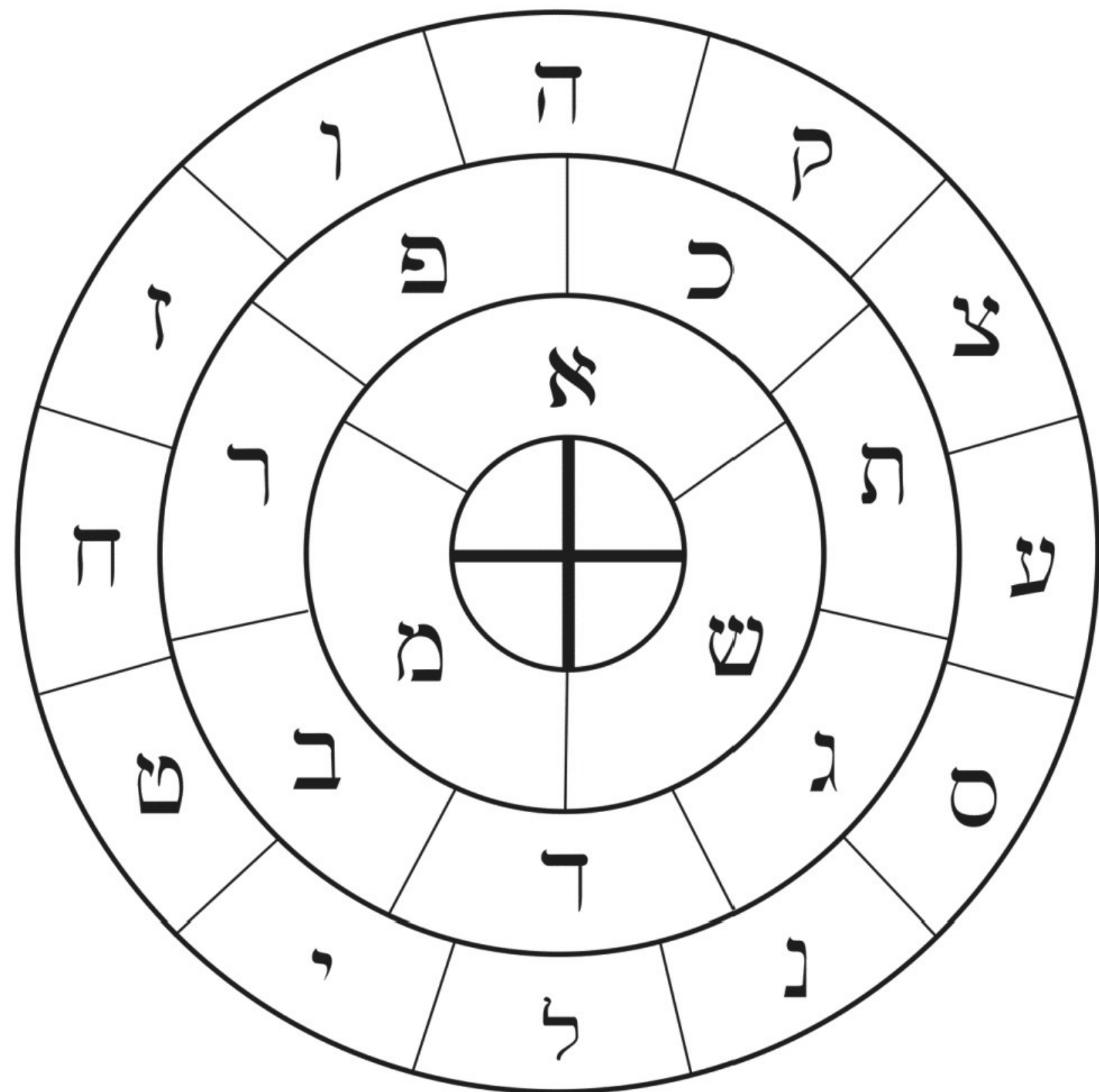


The Channels of Air, Fire & Water



3 For a complete account of the tradition of the Holy Guardian Angel see, *The Ending of the Words – Magical Philosophy of Aleister Crowley* by Oliver St. John & Sophie di Jorio (Ordo Astris).

Chapter Six: The Rose Cross Mandala



Centre: Three Mother Letters (Elemental)
Middle: Seven Double Letters (Planetary)
Outer: Twelve Single Letters (Zodiacal)

The awakening of the power of the Serpent and its ascent of the twenty-two pathways of the Tree of Life is symbolised by the Rose Cross Mandala. The Rose, symbol of the feminine, lunar, serpent energies within the soul, blossoms at the heart of the Gold Cross, the point of union with the Holy Guardian Angel. The cross upon which the rose blooms is composed from the six squares of an opened out cube, emblematic of Tiphereth and the solar power of consciousness. The two arms of the cross are representative of the duality between matter and spirit, microcosm and macrocosm, the soul and the Holy Guardian Angel.

The twenty-two petals are made up of the three Mother letters (elemental), the seven Double letters (planetary), and the twelve Single letters (zodiacal). Each petal therefore corresponds to a path and Tarot trump. Any name in Hebrew (or that is transliterated into Hebrew) forms a sigil or signature. One method of making a sigil is to connect the letters of the word or name on the Rose Cross Mandala. Sigils are used to make powerful magical talismans; that is, charged symbols with a link on the physical plane to bring forth a desired current of force into operation.

A sigil of the Archangel Raphael for the purposes of magical writing as in the consecration of a talisman, or for tracing imaginatively upon the aethyr, may be obtained from the Rose Cross:

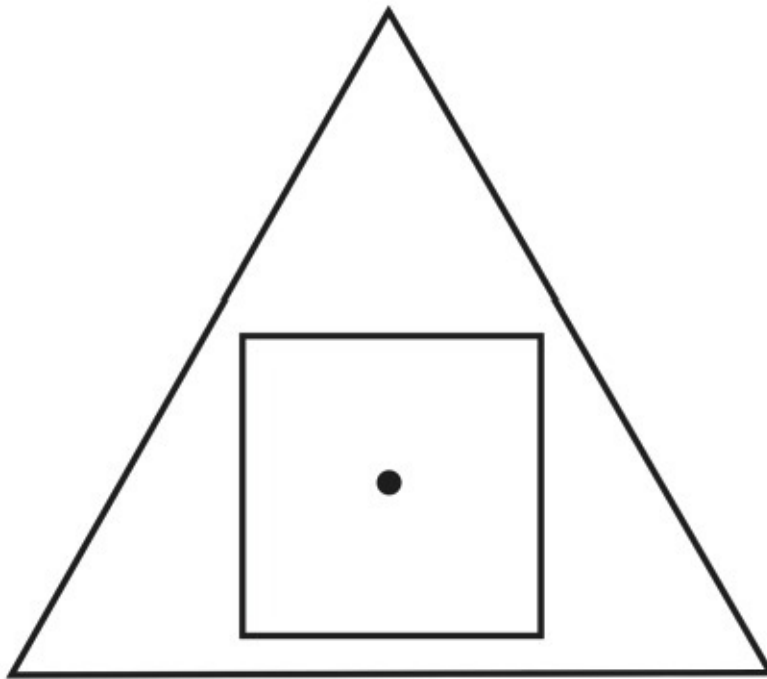
Raphael = *RPAL* = רפאל = 

³ For a complete account of the tradition of the Holy Guardian Angel see, *The Ending of the Words – Magical Philosophy of Aleister Crowley* by Oliver St. John & Sophie di Jorio (*Ordo Astris*).

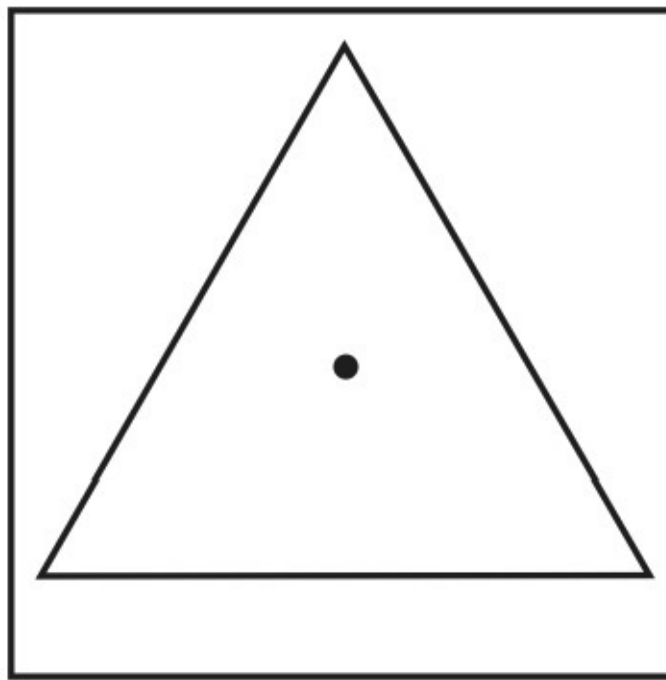
Chapter Seven: Ternary, Quaternary & Septenary

In traditional Tarot decks *The Magus I* stands before an altar that is representative of the material universe or visible nature. In some very early Tarot decks the table was depicted with four corners but only three legs! This may have been a reference to the fact that our perception of reality is a magical trick of the senses, and that all things (shown by the idea of four, Daleth, manifest form) have their source in Spirit (symbolised by the trinitarian three-in-one).

The Material Point of View, Not Perceiving Spirit

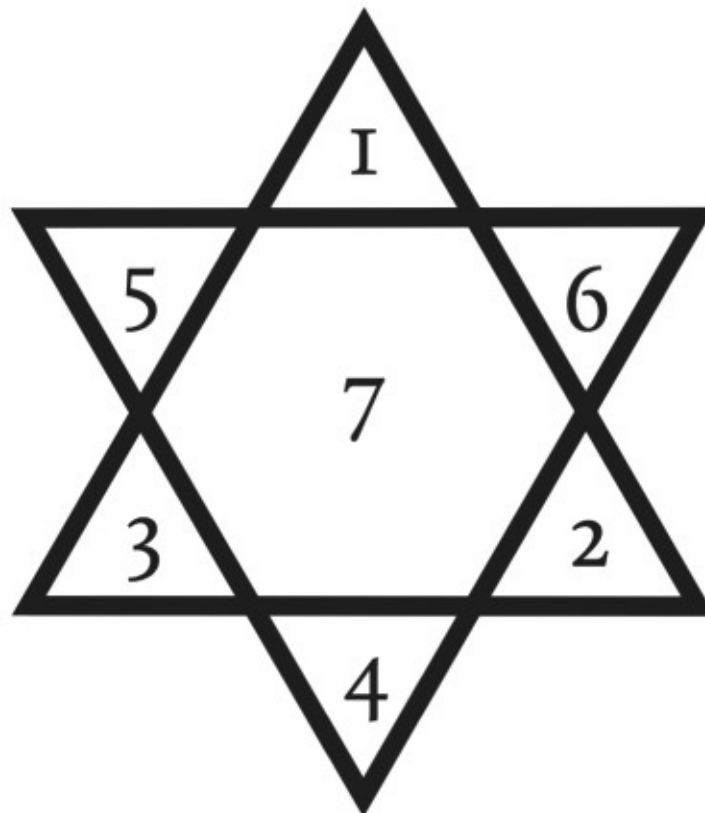


The Spiritual Point of View, Not Perceiving the Material



Neither point of view is right or wrong. The Tarot attempts to transcend this limitation by raising the point (consciousness) in order to perceive reality from a viewpoint that is multidimensional. The union of three and four is expressed in the number seven. This is shown by the hexagram with the point in the centre.

The Hexagram Expressing the Transition between Six and Seven



The subtle interplay between these numbers forms a continuous pattern in the twenty-two major trumps, which are twenty-one plus zero the Fool or circle of eternity. The wand, cup, sword and disk (or pentacle) are the Tarot suits and the instruments of working practical magick. The pentacle or disk of

earth is often depicted with a five-pointed star or pentagram. This shows all four elements under the control of the fifth, spirit or *akasha* as it is called in the Eastern Tantras, represented as the uppermost point. Alternatively, it is depicted with a six-pointed star or hexagram to show that Malkuth is the universe. These elements are not physical ones but are unseen forces behind the material appearance of the phenomenal world. They exist within us as well as outside of us. Our being (and its sensory apparatus) is made of the same forces (and material substance) as those that make up the universe we perceive. What we see is what we are. This is the meaning behind the biblical statement that God created man in His own image.⁴ The Magus in the Tarot Atu perceives that the objects appearing before him – phenomenal existence – do so by his divine imagining. The four principles exist as forces behind nature and as operating functions of the mind. They are expressed qabalistically as the Tetragrammaton, or Ineffable Name of God: יהוה

The first letter Yod (י) is the dynamic, active principle in creation and its first appearance is a flame. Yod equates to the wand suit of Tarot and can be seen as a seed principle, initiating or inseminating. The direct translation of Yod is “a hand”, and it is the hand of the Creator that is cognate. The hand is the body’s means of transferring a will or intention into a physical act in the world. The hand also contains the lines of fate or destiny – though there is another Hebrew letter, kaph, which deals with this aspect more specifically.

The second letter Hé (ה) means “a window”. Hé equates to the cup suit of Tarot and as well as being a container or vessel, is an opening through which we can look out onto the world of our creation. When we imagine anything we use a kind of mental window, a screen upon which we project the image of our desire. There is a will or desire, and a means of viewing it that at the same time shapes and informs it.

The third letter Vav (ו) is equated to the sword suit of Tarot and means “a pin” or “nail”. It is like the first, Yod, but extended downwards vertically towards matter or earth, towards the realisation of the image-desire. The pin fixes the image or holds it in place through concentration.

The fourth letter Hé final (ה) equates to the disk or pentacle suit of Tarot. It is in reality far from being final, for it is another window, showing a circuit completed yet opening to a new dimension or set of experiences. The current of will has introduced a new set of conditions whereby the Hé final has the power of the Yod to initiate. This is vital to the operation of magick and to the understanding of the wheel of Tarot. It is expressive of an eternal cycle where each result is itself a new beginning.

Another way of looking at the relationship between the four letters of Tetragrammaton is to equate them with a family group. The first letter is the male, the king and father (corresponding to the Tarot knights, the horsemen). The second is the female, mother to the father-king (corresponding to the Tarot queens, enthroned). The third is the prince, the son (corresponding to the Tarot princes riding forth in chariots). The fourth is the princess, the child and the daughter (corresponding to the Tarot princesses). The prince combines male (Yod) and female (Hé) and unites them in himself (as Vav). The daughter (Hé final) effectively sums up the whole group in one.

Yet another way of looking at this is as Active (Yod), Passive (Hé), Neutral (Vav), and the Result or Outcome on the physical level (Hé final). When the son grows up, he must marry the daughter of a king. As a result of this, the daughter becomes queen and sits upon the throne of the mother. The son likewise becomes king – in spiritual terms he is exalted to the throne of the All- Father. These two then unite as All-Father and All-Mother, to enjoy the bliss of samadhi or yogic union – the crown that summarises and yet transcends All. The prince can be seen as the Holy Guardian Angel (Tiphereth) and the princess as the sleeping soul of nature (Malkuth), awaiting the kiss from the handsome prince in the fairy story. In spiritual terms, the “kiss” can equate to solar consciousness. These seemingly fanciful ideas have their correspondence in the physical matter of the body as well as on every other level. The revolution of Tetragrammaton through the Tarot can be applied not only to practical magick but to the whole of Life:

Yod or Wand	=	Initiation; original force
Hé or Cup	=	Opposition; an equal force that opposes the first
Vav or Sword	=	Equilibrium; uniting of the opposing forces
Hé or Disk	=	Result; child of the union that commences an Initiation cycle on a new plane.

Referring back to the hexagram (see illustration above), the first triangle of 1-2-3 can be seen as the first Yod, while the second triangle of 4-5-6 can be seen as the first Hé. The union of these first two in the hexagram, the six, automatically calls forth the Vav that results in a new set of conditions summed up in the emergence of Hé final. This is symbolised by the enclosing of the hexagram within a circle, and the seed point appearing in the centre that completes the septenary while at the same time initiating a new one. In this way, the Hé final becomes the Yod of the new cycle.

The operation is reflected in both the major and minor arcana of the Tarot – the three septenaries (1–21) and zero (Fool) of the major trumps, the four aces, sixteen court cards and 36 decans of four suits numbered 1–10.

The Magical Circle and the Four Weapons of the Magus

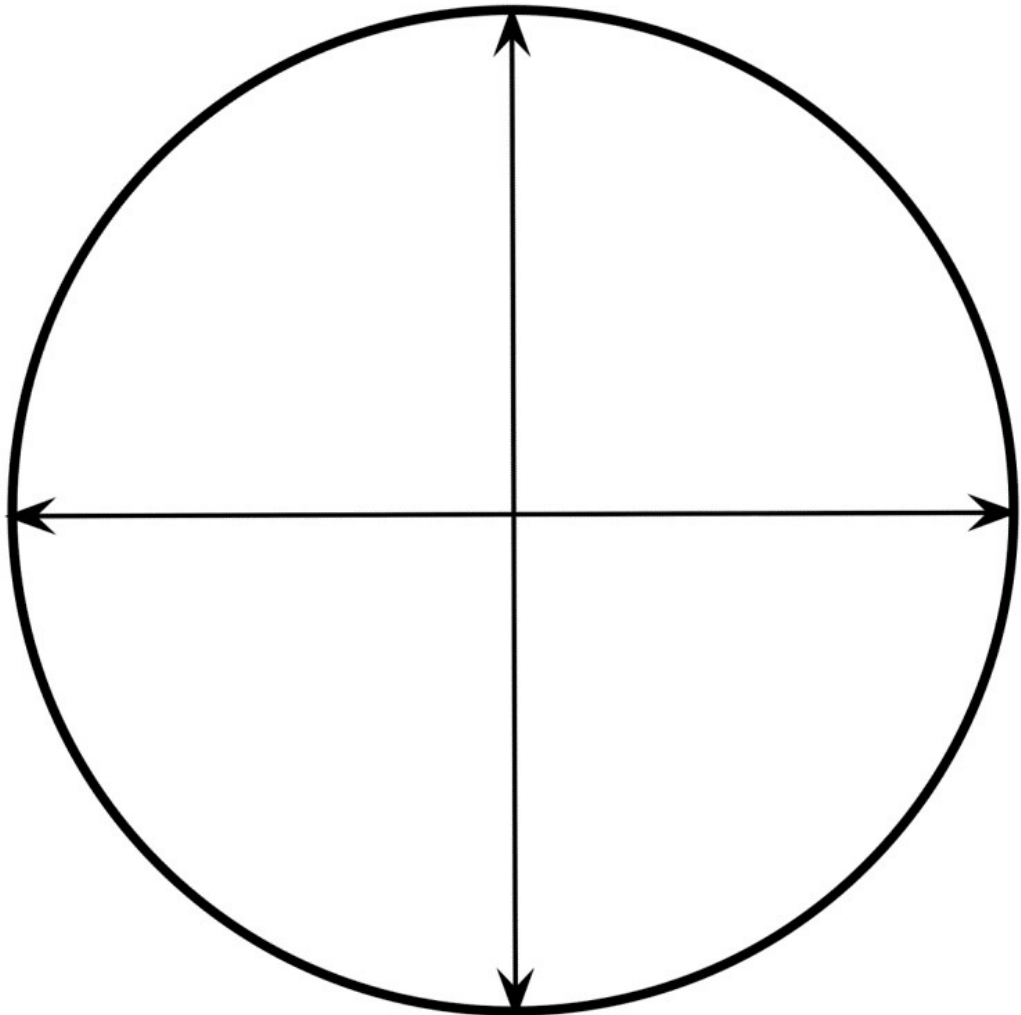
The number four is representative of the division of unity, the circle, into the four dimensions that support physical existence. This can be expressed either as the four letters of Tetragrammaton (Yod Hé Vav Hé), the four directions (North, South, East and West), the four elements of nature (Fire, Water, Air and Earth) or the three dimensions of space (Height, Depth and Width) plus Time as a fourth dimension. The power of four is characterised by stability and equilibrium; it is the foundation or basis for manifestation to unfold.

Magical operations generally take place within a magical circle whose four quarters represent these four principles. Together they provide a basis for spiritual forces seeking incarnation. The circle can be tiled or painted on the temple floor, but the vital boundary or limit is the aura or sphere of sensation of the magician. The centre of the circle serves to represent the point of perfect equilibrium between the four elemental forces of nature and the Tiphereth of the magician. Working within the circle the magician uses four instruments or magical weapons; these are purified and consecrated objects that act as talismans or conveyers of the will via the powers of the four elements. The weapons of *The Magus I* of the Tarot are the wand, transmitter of elemental fire; the cup, bearer of elemental water; the sword, transmitter or arbitrator of the forces of air and the disk or pentacle, the shield or protector of the forces of earth.

The magical elements refer to subtle principles permeating all natural phenomena, of which the physical elements are but one form of manifestation. To these subtle or energetic principles belong specific elemental spirits that are hosted in the corresponding quarters of the magical circle during Theurgical practice. These elemental spirits, although a good deal less complex than you or I, are nonetheless as real and alive.

The Circle Cross of Elements

NORTH
Air
Swords
Thought
Aquarius
Angel



WEST
Water
Cups
Feeling
Scorpio
Eagle

EAST
Earth
Disks
Sense
Taurus
Bull

SOUTH
Fire
Wands
Intuition
Leo
Lion

The Elemental Spirits

Fire / South	Salamanders	Wands
Water / West	Nymphs & Undines	Cups
Air / North	Sylphs & Sylphides	Swords
Earth / East	Gnomes	Disks

The Tarot court cards of each suit (knights, queens, princes, princesses) especially relate to the complexes of elemental power as they work through human minds and bodies. They are the Regents of the Elemental Kingdom.

The four aspects of the Sphinx of Nature are the Lion, Bull, Eagle and Man. These are attributed to the astrological fixed signs of Leo, Taurus, Scorpio and Aquarius, known as the Kerubic signs. The four powers of the Sphinx are: To Know (the Angel) To Dare (the Lion), To Will (the Bull) and To Keep Silence (the Eagle).

𐤊	Leo	Lion
𐤇	Scorpio	Eagle
𐤅	Aquarius	Angel
𐤁	Taurus	Bull

⁴ Book of Genesis I: 27. But note that a more correct translation of the preceding verse 26 is as follows: “And Elohim [Gods – a feminine plural] said: Let us make Adam in our own image; and let them have dominion over the fish of the sea, and over the fowl of the air, and over every creeping thing that creepeth upon the Earth. And the Elohim created Eth-ha-Adam: in the image of the Elohim created they them; male and female created they them.” For a more detailed explanation of why a feminine plural should have been translated into a masculine singular by biblical scholars, see *777 and other Qabalistic writings of Aleister Crowley*, page 7 (York Beach ME: Samuel Weiser 1973).

Chapter Eight: The House of the Phoenix

Energy is produced by the interaction of opposite poles such as Spirit and Matter; Kether and Malkuth; the left and right pillars of the Tree of Life; the Sword and the Serpent. There is also duality between two forms of consciousness that are symbolised on the Tree of Life as the Neschemah and the Ruach (see the illustration, “The Four Worlds & the Soul of Man”, pp.).

The intelligence of the Neschemah is that of the noumenal world. This state of consciousness precedes the fall of Adam and the full entry into the dualistic knowledge of good and evil. The complementary opposite of the Neschemah is the Ruach, the mind and intellect that is the intelligence of the phenomenal world where all events are apprehended within the dualistic framework of time and space. Here, perception is defined by the relationship between events or perceived phenomena. Definition is only made possible by reference between subject and object. It happens to be part of the way the human organism functions that we create what we see and we see what we create. What we see is what we are.

The intelligence of the Ruach culminates in Knowledge (Daath); that of the Neschemah culminates in Gnosis (the unity of the supernal triad). Both are essential that the transmission of the divine word from non-existence to physical manifestation may be accomplished. The transition between Neschemic consciousness and Ruach consciousness takes place at the level of the Abyss. The Abyss may be understood as a schism between the supernal triad and the rest of the Tree. Three pathways on the Tree of Life cross the Abyss, thereby establishing a bridge between the noumenal and phenomenal worlds. They are: *The Chariot VII*, *The Hierophant V* and *The Priestess II* (see the illustration, “The Hermetic Tree of Life”, pp.).

The Abyss

Knowledge or Daath corresponds to the point of consciousness reversal at the centre of the Abyss. When descending the Tree, Neschemah translates into Ruach; when ascending the Tree, the Ruach is annihilated to attain the unitary understanding characteristic of the Neschemah. In the Eastern tradition a trance state known as samadhi, the goal of yoga, corresponds in some measure to the consciousness beyond the Abyss.⁵ Daath is not a sephira, since it is not actually located on the Tree of Life. The knowledge pertaining to Daath is intellectual and has its place in the Abyss. Upon examination it immediately breaks into pieces. For example, try to describe what a tree is without reference to any other thing, colour, shape, smell and so on. Without an instrument to perceive and define existence or reality, the dualistic phenomenal world would not be. Its existence depends on a vehicle that arbitrarily defines it by means of relative conventions. Although Daath is not really a part of the Tree of Life as such, by counting the sephiroth ascending the Tree from Malkuth, Daath is the eighth.

The figure of eight can be imagined as a loop of infinity. The centre is Daath, the point of the reversal of the energy current running along the figure to give it form. The two lobes of the figure each represent one of the two opposite worlds interacting to sustain the universe. The supernal triad and noumenal

world are the upper lobe, the rest of the Tree and the phenomenal world below the Abyss are represented by the lower lobe.

8

Daath is therefore a turning point in consciousness where one world is sacrificed so that the next world may come to life. The interaction between the two worlds creates the polarity required for the infinite alternation between existence and non-existence. Daath is Death. Noumenal perception dies to beget the perception of the phenomenal world, and vice versa. Daath is a separative power zone, an opening between two worlds.

Daath is sometimes counted as the eleventh sephira, a number associated with the Qliphoth or evil shells. Qabalistic thought has it that in order for the Tree of Life to manifest in duality, unbalanced forces entered the universe and were henceforth banished to the shadow, reversed or mirror side of Eden called the Tree of Knowledge.

11

As the eleventh (counted after Malkuth), Daath becomes a double gateway. The infinite is divided. Clearly, to remain there is to be torn asunder; thus the number eleven, generically associated with magick, is indicative of movement and change. Knowledge has ultimately to be given up so there can be any direct apprehension of Reality. As the crown of the Ruach, Daath is the sum total of the mind, ego or personality. The “blood” or Energy of the Self has to be surrendered entirely to the Graal cup of the goddess Babalon or Binah in order to cross the Abyss and return to the Garden of Eden or Neschemic consciousness.

The intelligible projection of Neschemic truth can only take place in the Ruach or mind – if the mental apparatus is capable of withstanding it. The Qabalah provides the necessary foundation for this. The Great Work consists of actively developing the relationship between Neschemah and Ruach, forever perfecting both instruments to “refine the rapture” of their divinely ordained interplay.⁶ Thus and not otherwise consciousness may travel between the worlds rightly informing the course of evolution. The study and practice of the Qabalah calls upon both forms of intelligence. Equal attention is given to the rational and intuitive work involved, for these represent complementary aspects of a vital polarity.

The Charioteer

The Tarot trump *The Chariot VII* shows an armoured person holding the Graal cup. The position of this

path on the Qabalistic Tree of Life diagram is between Binah the Great Mother, and Geburah the sephira of divine strength; it bridges noumenal reality or the supernal triad with the Ruach or mind. In the microcosm the Ruach equates to the reasoning intelligence in man that apprehends the phenomenal world. The path links the higher intuition, Neschemah, with the upper reaches of the ordinary human intelligence. In the regions of spirit or spacial consciousness represented by the supernal triad, no body or form exists as such.

In occultism there are various bodies or vehicles of the soul. To experience any particular plane of manifestation a vehicle must be employed in which to explore and enter the life of that plane. By reading this text you are engaging with ideas on the mental plane, and are therefore using the vehicle of the mental body. You may respond to some ideas emotionally, in which case the emotional body is used. For spirit to become involved in the world of matter it must build for itself a material body. The material body and the corresponding material plane give rise to the various physical senses through which we gain experience and knowledge.

The Charioteer descending the path (numbered 18) reveals the spirit clothing itself in a body of light so as to experience in full consciousness that which is below the Abyss dividing the noumenal from the phenomenal. When ascending the path, spirit liberates itself from even so subtle a body as the body of light.

It is possible to think of spirit and matter as two ends of a scale, a “double wand”. Above and beyond the Material Plane is the Astral Plane. Above that is the Mental Plane, and beyond that is the Spiritual Plane.

Spiritual Plane : *Force*

Mental Plane : Form

Astral (Emotional) Plane : *Force*

Physical Plane : Form

Each plane is receptive or passive to that which is above it. Each plane is initiating or active to that which is below it. The same is true of the sephiroth of the Tree of Life. Manifestation tends downwards on the planes, and in magick one follows this rule, always beginning from the highest possible plane. The plane of thought cannot simply be bypassed in order to access the spiritual. If it is weak, then surrendering to the strong emotional desires that are encountered on the astral plane means that knowledge received from the spiritual plane will undergo distortion. The physical life will lack cohesion; vitality will dissipate.

The Force and Form arrangement here can readily be equated with the two side pillars of the Qabalistic Tree. Duality is necessary for anything to manifest. There must be a negative (Form) and positive (Force) side to anything. At the head of the two pillars is Kether the Crown – the unity and the reconciler of duality.

The astral plane is a plane of force, having no forms of its own. Why then, do we speak of “astral forms”? The force of the astral may manifest (as form) on the mental or the physical planes contiguous to it. As magick tends to work *down* the planes, a mental idea or form that is imprinted upon the astral

light will tend towards manifestation on the physical level. It is the formula of talismans and much else in practical magick.

Through the wondrous medium of the astral light ideas become real, manifested fully. The idea also works the other way round: every phenomenon perceivable by the physical senses has an astral double, an original idea of itself existent in the astral light.

Sometimes the astral plane is seen as encompassing everything from the etheric (immediately beyond matter) to the spiritual plane. It is more accurate to call this the Magical Plane. The latter includes all the worlds of angels and demons, gods and devils. It includes what the ancient Egyptians called Neters – the functions of divine principles in nature. By developing the magical body or body of light it is possible to explore other worlds and enter into communication with their inhabitants.

An esoteric school has its inner plane counterpart as well as its inner body of teaching. Gaining access to this teaching is called, to use the ancient Egyptian terminology, the Opening of the Ways. The ways or paths of light are opened not for the physical body or mind, but for the magical body, the khu. The ancient wisdom maintains that all of the various bodies must be nourished – each according to its plane – and strengthened. The strengthening of the ka, the astral double of the person, assists the aspirant to find release from the bondage of unregenerate impulses that are retained in the khaibet, the “shadow” or etheric counterpart. The ka may then be able to discover its subtler counterpart, the khu, whose domain is the Neschemah or Spiritual Intelligence.⁷

The Egyptian & Qabalistic Parts of the Soul

NUIT

Yechidah

HADIT

Neschemah

KHU



Chiah

KHABS



Ruach

KA



Nephesch

KHAIBET



⁵ In some schools of Buddhist thought, Samadhi only means “attention placed upon an object”; some confusion has arisen over this.

⁶ Liber AL vel Legis, II: 70.

⁷ For a full exposition of the role played by the ka in Initiation, see the chapter “Initiation” from, *The Ending of the Words – Magical Philosophy of Aleister Crowley* by Oliver St. John and Sophie di Jorio (*Ordo Astri*).

Chapter Nine: The Tarot Key

The Tree of Life is a remarkable aid to the memory and to the learning and assimilation of new knowledge. Isolated facts and information that would otherwise be meaningless are understood through their relations to all other ideas. The planets and signs of astrology, the cards of the Tarot and the elements, for example, are organised and made comprehensible. Since the Tarot is a pictorial illustration of the Tree of Life, attempting to use it without knowledge of the Qabalah is akin to attempting to fly a jet aircraft without knowledge of the controls in the cockpit.

The twenty-two trumps of the Tarot correspond to the twenty-two connecting paths of the Tree of Life, and are subjective states of consciousness through which the spiritual power of the sephiroth are experienced.

The four Aces of the Tarot correspond to Kether. The Aces are the Roots of the Powers of the Elements and are attributed to spirit, the fifth element.

The four Knights represent the Yod force and are attributed to elemental fire and Chokmah, as is the entire suit of wands. Chokmah is the seat of the Will and is the first sephira on the right hand pillar of the Tree on the side of Force. The four Queens are the Hé force and are attributed to elemental water and Binah, as is the entire suit of cups. Binah is the sephira of the Immeasurable Sea. It is the first sephira to appear on the left hand pillar of the Tree on the side of Form.

The four Princes are the Vav force and are attributed to elemental air and Tiphereth, as is the entire suit of swords. They represent the marriage of the first two principles Yod and Hé, combining the qualities of both. Tiphereth is the centre of the Ruach and the Yetziratic world. Ruach can be translated as mind, spirit, air or breath. The six sephiroth of the Ruach (if we include Daath as a sephira) revolve around Tiphereth the solar self or Sun. Vav means “pin or nail” – a pin to fix the image produced in the window of Hé. The trump on the path of Vav is *The Hierophant V*, which corresponds to the astrological sign of Taurus the Bull.

The four Princesses are the Hé final of Tetragrammaton and are attributed to elemental earth and Malkuth, as is the entire suit of disks or pentacles. The Princesses are the result of the marriage of opposites represented by the swords, fittingly symbolised by the daughter or child. Malkah, the Bride and Queen of the Kingdom of the tenth sephira, is a cognate symbol.

The minor cards from two to ten of each Tarot suit are attributed to the sephiroth from Chokmah to Malkuth. For example, the *Ten of Wands* refers to the fire element and corresponds to Malkuth (the tenth emanation) of the Tree of Atziluth (wands).

The 36 Decans of Tarot

The small cards from two to ten in each of the four suits each have a 10-degree portion, or decan, of one of the zodiacal signs. The first section is Cardinal, the second is Fixed and the last is Mutable. The Cardinal decan of any zodiac sign is the first swift but unstable rushing on of the force; the Fixed decan is the most stable manifestation of any force and the Mutable part of a sign is the final stage where the

strength of the sign weakens and the influence of the next sign begins to predominate.

The cards two, three and four of each suit are Cardinal; fives, sixes and sevens are Fixed and the eights, nines and tens are Mutable.

Note that of the court cards, the Knights as the Yod-force are initiating but unstable and quickly used up, so are Mutable. The Queens represent the purest part of any element and its energy, and are Cardinal. The Princes, seated on chariots, are the Fixed and stabilised element.

Elemental Gateways

To recapitulate, the four worlds of the Qabalah are: Atziluth the spiritual level of deity; Briah the divine creative level and world of Archangels; Yetzirah the world of Angels and organising forces; Assiah the material world of action, elements, spirits and demons. A letter of Tetragrammaton is attributed to each of the four worlds and four of the elements:

Yod	Atziluth	Realm of Fire
Hé	Briah	Realm of Water
Vav	Yetzirah	Realm of Air
Hé-final	Assiah	Realm of Earth

All the suit of wands in the Tarot is attributed to Atziluth and the letter Yod of Tetragrammaton.

The cup is a natural symbol of Binah and Aima Elohim the Great Mother. The letter Hé rules the realm of elemental water and represents the Briatic world of creative archetypes.

Vav is naturally the sword of Tarot, for Vav is an extended Yod, showing spirit actively involved in the universe, in dynamic and dual activity. Vav is therefore Yetzirah and the realm of elemental air.

Hé final is the disk or pentacle, the material world of Assiah and the realm of elemental earth.

The suit of wands (Atziluth) is particularly associated with Chokmah; the cups (Briah) are associated with Binah; swords (Yetzirah) are associated with Tiphereth while disks or pentacles (Assiah) are associated with Malkuth.

To take one example from the Tarot, the *Eight of Swords* can be analysed thus:

Qabalistic World	:	Yetzirah, the World of Formation
Tetragrammaton	:	Vav, the Son
Element	:	Air, that is Mind and Reason

The four letters of Tetragrammaton are represented by the magical weapons of the tarot trump *The Magus* – the wand, cup, sword and disk corresponding to the four Aces of Tarot. The Aces are regarded as the roots of the elements and provide the link between spirit, the fifth element, and the other four. Thus the *Ace of Wands* is The Root of the Powers of Fire; the *Ace of Cups* is the Root of the Powers of Water; the *Ace of Swords* is the Root of the Powers of Air and the *Ace of Disks* is the Root of the Powers of Earth.

Spirit in this context is seen as that which binds all the elements together. In the physical world pure elements do not exist. Blood, for example, is watery and fluid but also hot and fiery. It carries oxygen and circulates around the body, so it is also airy, and its substance is of earth. As the elements of magick find their correspondence in the human soul, they can also be defined as psychological types. Human nature is complex and cannot adequately be represented by a single element. So the elements are subdivided as follows, taking the suit of wands and Fire as an example:

The *Ace of Wands* is the Spirit of Fire, the most abstracted and subtle level of the element. It is the root of the element itself. All the Aces are corresponded to Kether.

The *Knight of Wands* is the Fire of Fire, the element in its pure form, unmixed. All the Knights of Tarot are the Yod-force of Tetragrammaton, and are corresponded to Chokmah. So the character of the *Knight of Wands* is one of pure energy and impulse, intensely active and impelled towards action. On the negative side, this person may have scant regard for the needs of others, especially if they do not fit in with his plans – for he identifies these with the force that drives him.

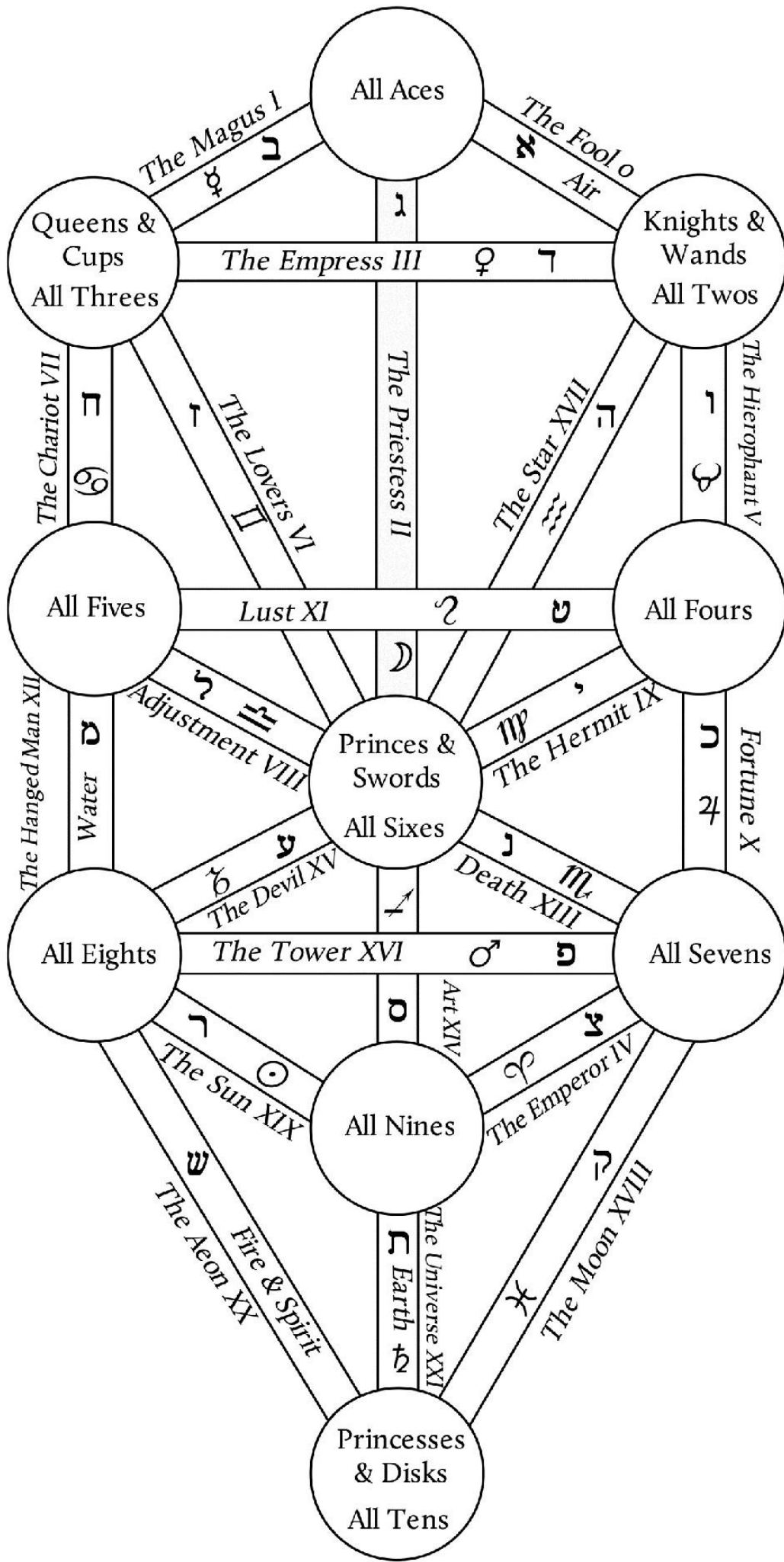
The *Queen of Wands* is the Watery part of Fire and the second letter of Tetragrammaton, the Hé-force working through the suit. All the Queens are corresponded to Binah. The Queen is therefore far more flexible than the Knight; the urge towards action is modified by sensitivity and consideration shown to others. Elementally speaking, the composition is suggestive of the fluidity of fire, and this could be indicative of the nature of the visionary who is able to shape and mould the materials of raw creative energy into meaningful images or forms.

The *Prince of Wands* is the letter Vav of the suit, and Air of Fire. All the Princes are corresponded to Tiphereth. This card shows a dazzling and illuminated individual, an inspired thinker who is not bound fast by the shackles of reason and logic; whose thought is inspired by the Will or True Self. The mind is fed by pure creative energy and ideas radiate outwards to inspire others. Air as oxygen is the basis by which fire combusts; the elemental balance is here strong and very creative.

The *Princess of Wands* is the letter Hé-final, the final result or outcome within the interplay of Tetragrammaton. She is the Earth of Fire. All Princesses are Malkuth on the Tree of Life. Here, the physical senses are inspired and energised. Old forms are burnt up or dispersed by the fire, making way for new creative expression. Sexuality may be emphasised, and Aleister Crowley's design for the card is suggestive of Kundalini, the magical power or Occult Force residing at the base of the spine.

Twelve of the sixteen court cards are attributed to a portion of the zodiac and the celestial heavens, while the four Princesses refer to the North Pole, linking Kether with Malkuth (see [Chapter Thirteen](#)). They are said to rest upon the Throne of the Aces. For anyone that has not studied the Tarot cards, a good place to begin is to decide which of the court cards might best represent your own character.

Tarot Key



Tarot Trumps of the Elements

Trump	Element	Planet	Divination
<i>The Fool 0</i>	Air	(Uranus)	New beginning, spiritual inspiration; or folly, madness, recklessness
<i>Hanged Man XII</i>	Water	(Neptune)	Devotion to spiritual ideal, discipline, meditation; or martyrdom, stagnation, dissociation
<i>The Aeon XX</i>	Fire	(Pluto)	Inevitable or desired change; Final decision or outcome; disruption and upheaval through inability to evolve with the course of nature
<i>The Universe XXI</i>	Earth	Saturn	Synthesis and learning; mundane or occult knowledge (the trump numbered XXI corresponds to both Earth and Saturn – see below)

Tarot Trumps of the Planets

Trump	Planet	Divination
<i>The Priestess II</i>	Moon	Secret or occult; dreams and intuition; prayer and secrecy, covert operations; curiosity and meddling
<i>The Magus I</i>	Mercury	Will, magick, mental skill, dexterity; trickster, liar, deceit
<i>Empress III</i>	Venus	Love, friendship, domesticity and art; design and motherhood; also vanity, enmity, mistrust, envy, domination and superficiality
<i>The Sun XIX</i>	Sun	Victory, triumph, freedom, friendship, glory, children, honours; pride, conceit, selfishness, abuse of trust or power

<i>The Tower XVI</i>	Mars	Sudden change or revelation, truth revealed, hoped for separation; also cruelty, painful separation; anger and misunderstanding
<i>Fortune X</i>	Jupiter	Change for the better, life in general, society, abundance, profit and gain; confusion, materiality, victim of fate, powerlessness
<i>The Universe XXI</i>	Saturn	Completion, synthesis and the matter itself, attainment, travel, hope; also resistance, inhibition, illusion

The Tarot Trumps of the Zodiac

Trump	Zodiac	Divination
<i>The Emperor IV</i>	Aries	Rulership, organisation, dominion and assertion; abrupt, disorderly (according to dignity)
<i>Hierophant V</i>	Taurus	Esoteric teaching, guidance, spiritual matters, marriage; misuse of power and inflexible rule
<i>The Lovers VI</i>	Gemini	Friendship or union, usually complex matters requiring resolution; unstable relationship or dilemma
<i>The Chariot VII</i>	Cancer	Finding the way or purpose, protection or defence through action; also unbalanced emotions, compromise
<i>Lust XI</i>	Leo	Will, creativity, opportunity, desire; rash, impulsive, slave to desire impulsive, slave to desire
<i>The Hermit IX</i>	Virgo	Journey within, self-examination and learning, occult knowledge; loneliness, fruitless search, negativity
<i>Adjustment VIII</i>	Libra	Balance, equality, truth, finality; also injustice and inequality

<i>Death XIII</i>	Scorpio	Transformation, usually involuntary or unavoidable; resistance to change, sudden abandonment of a project
<i>Art XIV</i>	Sagittarius	Spiritual union or exchange, the divine genius, aspiration; disharmony, lack of cohesion
<i>The Devil XV</i>	Capricorn	Occult power and sexuality, nature and materialism; also abuse, sexual lust and jealousy, domination, control or bondage, victim or victimisation
<i>The Star XVII</i>	Aquarius	Cosmic, expansion of consciousness, creativity, hope, dreams, poetry & music; illusions, phoney or new age spirituality
<i>The Moon XVIII</i>	Pisces	Situation requiring initiative, test, ordeal, cyclic pattern; also delusion and insanity, drunkenness, chaos, confusion, illusion and intoxication

Esoteric Titles of the Tarot Trumps

Element	Atu	Title
Air	<i>Fool 0</i>	The Spirit of Aethyr
Water	<i>Hanged Man XII</i>	The Spirit of the Mighty Waters
Fire	<i>Aeon XX</i>	The Spirit of Primal Fire
Earth	<i>Universe XXI</i>	The Great One of the Night of Time
Planet	Atu	Title
Moon	<i>Priestess II</i>	The Priestess of the Silver Star
Mercury	<i>Magus I</i>	The Magus of Power

Venus	<i>Empress III</i>	The Daughter of the Mighty Ones
Sun	<i>Sun XIX</i>	The Lord of the Fire of the World
Mars	<i>Tower XVI</i>	The Lord of the Hosts of the Mighty
Jupiter	<i>Fortune X</i>	The Lord of the Forces of Life
Saturn	<i>Universe XXI</i>	The Great One of the Night of Time
Zodiac	Atu	Title
Aries	<i>Emperor IV</i>	Sun of the Morning, Chief among the Mighty
Taurus	<i>Hierophant V</i>	The Magus of the Eternal
Gemini	<i>Lovers VI</i>	Children of the Voice: the Oracles of the Mighty Gods
Cancer	<i>Chariot VII</i>	Child of the Powers of the Water: Lord of the Triumph of Light
Leo	<i>Lust XI</i>	Daughter of the Flaming Sword
Virgo	<i>Hermit IX</i>	The Prophet of the Eternal: the Magus of the Voice of Power
Libra	<i>Adjustment VIII</i>	The Daughter of the Lords of Truth: the Ruler of the Balance
Scorpio	<i>Death XIII</i>	Child of the Great Transformers: Lord of the Gates of Death
Sagittarius	<i>Art XIV</i>	Daughter of the Reconcilers: the Bringer forth of Life
Capricorn	<i>Devil XV</i>	Lord of the Gates of Matter: Child of the Forces of Time

Aquarius	<i>Star XVII</i>	The Daughter of the Firmament: Dweller between the Waters
Pisces	<i>Moon XVIII</i>	Ruler of Flux and Reflux: Child of the Sons of the Mighty

Esoteric Titles of Aces, Court Cards & Decans

The planetary attributions of the decanate cards follow the order of the Lightning Flash commencing with Saturn in Leo for the *Five of Wands*. The zodiac wheel then begins from Regulus (see [Chapter Thirteen](#)). The last decanate of Pisces, ruled by Mars, is an exception, since the first decanate of Aries is also ruled by Mars, marking the energy of the vernal equinox.

- Ace of Wands Spirit of Fire The Root of the Powers of Fire
- Ace of Cups Spirit of Water The Root of the Powers of Water
- Ace of Swords Spirit of Air The Root of the Powers of Air
- Ace of Disks Spirit of Earth The Root of the Powers of Earth

- Knight of Wands The Lord of the Flame and Lightning

- Fire of Fire The King of the Spirits of Fire

- 20° ♁ to 20° ⚡ The King of the Salamanders

- Queen of Wands The Queen of the Thrones of Flame

- Water of Fire The Queen of the Salamanders

- 20° ♃ to 20° ♏

Prince of Wands

The Prince of the Chariot of Fire

Air of Fire

The Prince of the Salamanders

20° ♁ to 20° ♃

Princess of Wands

The Princess of the Shining Flame

Earth of Fire

The Rose of the Palace of Fire

Throne of the
Ace of Wands

Princess of the Salamanders

Knight of Cups

The Lord of the Waves and the Waters

Fire of Water

The King of the Hosts of the Sea

20° ♁ to 20° ♃

The King of the Nymphs and Undines

Queen of Cups

The Queen of the Thrones of Water

Water of Water

The Queen of the Nymphs and Undines

20° ♀ to 20° ♁

Prince of Cups

The Prince of the Chariot of the Waters

Air of Water

The Prince of Nymphs and Undines

20° ♋ to 20° ♌

Princess of Cups

Princess of the Waters

Earth of Water

The Lotus of the Palace of the Floods

Throne of the
Ace of Cups

Knight of Swords

The Lord of the Winds and Breezes

Fire of Air

The Knight of the Spirits of Air

20° ♀ to 20° ♁

The King of the Sylphs

Queen of Swords

The Queen of the Thrones of Air

Water of Air

The Queen of the Sylphs

20° ♃ to 20° ♌

Prince of Swords

The Prince of the Chariot of the Winds

Air of Air

The Prince of the Sylphs

20° ♂ to 20° ♃

Princess of Swords

Princess of the Rushing Winds

Earth of Air

Lotus of the Palace of Air

Throne of the Ace of Swords

Knight of Disks

The Lord of the Wide and Fertile Land

Fire of Earth

The King of the Spirits of Earth

20° ♃ to 20° ♆

The King of Gnomes

Queen of Disks

The Queen of the Thrones of the Earth

Water of Earth

The Queen of the Gnomes

20° ♃ to 20° ♆

Prince of Disks

The Prince of the Chariot of Earth

Air of Earth

The Prince of Gnomes

20° ♃ to 20° ♆

Princess of Disks

Princess of the Echoing Hills

Earth of Earth

Rose of the Palace of Earth

























Throne of the

Princess of Gnomes

Ace of Disks

2W	♂	in	♈	The Lord of Dominion
3W	☺	in	♈	The Lord of Virtue
4W	♀	in	♈	The Lord of Completion
5W	♃	in	♎	The Lord of Strife
6W	♃	in	♎	The Lord of Victory
7W	♂	in	♎	The Lord of Valour
8W	♀	in	♏	The Lord of Swiftmess
9W	☾	in	♏	The Lord of Great Strength
10W	♃	in	♏	The Lord of Oppression
2C	♀	in	♏	The Lord of Love
3C	♀	in	♏	The Lord of Abundance

4C	☽	in	♋	The Lord of Luxury
5C	♂	in	♍	The Lord of Disappointment
6C	☉	in	♍	The Lord of Pleasure
7C	♀	in	♍	The Lord of Debauch
8C	♁	in	♋	The Lord of Indolence
9C	♃	in	♋	The Lord of Happiness
10C	♂	in	♋	The Lord of Satiety
2S	☽	in	♌	The Lord of Peace
3S	♁	in	♌	The Lord of Sorrow
4S	♃	in	♌	The Lord of Truce
5S	♀	in	♎	The Lord of Defeat
6S	♁	in	♎	The Lord of Science

7S		in		The Lord of Futility
8S		in		The Lord of Interference
9S		in		The Lord of Despair and Cruelty
10S		in		The Lord of Ruin
2D		in		The Lord of Change
3D		in		The Lord of Works
4D		in		The Lord of Earthly Power
5D		in		The Lord of Worry
6D		in		The Lord of Success
7D		in		The Lord of Failure
8D		in		The Lord of Prudence
9D		in		The Lord of Material Gain

10D



in



The Lord of Wealth

Chapter Ten: The Pentagram & the Elements

In the Hermetic Order of the Golden Dawn, at the ceremony of the Initiation of a Neophyte, the Hierophant proclaimed: “By Names and Images are all Powers Awakened and Reawakened!” This is a key to the power of all rites and ceremonies. In performing the Lesser Ritual of the Pentagram we define the boundaries of the universe, the limits of our operation, with a circle of five-rayed stars. We also formulate the six-rayed star of the macrocosm in the column above and below. So we stand in a column that reaches upwards to the stars and below to the centre of the Earth. About the vertical column of will is the magical circle – thus forming a dual symbol of the self.

In the Egyptian and Thelemic tradition, Nuit is the principle of infinite expansion symbolised by the circle, and Hadit is that of infinite contraction, symbolised by the point within the circle. The dynamic interplay of these two produces the universe with Horus or Ra-Hoor-Khuit as the sum of the whole. Sometimes the Holy Guardian Angel is called the Dwarf Self, corresponding to the Hadit principle. The dual symbol of self that is projected in the rituals is androgynous, like *The Fool* of the Tarot. The divine androgyne is characterised by a union of opposites referred to as the Royal Wedding, the Hieros Gamos or Mystical Marriage. In alchemical symbolism the two parts to be joined are called Sol and Luna, the Sun and the Moon, Silver and Gold.

The Lesser Ritual of the Pentagram is the most complete ritual ever devised for preparing the place for magical work. The ritual was first revealed by Aleister Crowley in his *Magick in Theory & Practice*, and various forms of the ritual have been published since.⁸

The pentagram is a five-pointed star, and as such, it is a symbol of the mastery of elemental forces. It is in some respects a symbol of Mars, attributed to Geburah the fifth emanation upon the Tree of Life. It is therefore a symbol of energy, war, strife and conquest. The ‘five’ is a symbol of the hand or womb of a goddess filled with creative fire, the feminine power that manifests the Will. The Lesser Ritual of the Pentagram is frequently misrepresented as a “banishing” ritual, and although it serves that purpose admirably should ever there be a need, it is far more than merely a means of getting rid of things.

Aleister Crowley commented in his notes on the ritual that:

Those who regard this ritual as a mere device to invoke or banish spirits, are unworthy to possess it. Properly understood, it is the Medicine of Metals and the Stone of the Wise.⁹

In all the details of the ritual one must be careful not to lose sight of the whole. The ritual properly performed, with repeated and persistent practice, constructs a complete symbol in the aura or sphere of sensation of the practitioner. The idea of using a composite symbol of the Great Work is very ancient. In the East there is the holy mountain called Meru, which has its counterpart in the Abiegnus of the Rosicrucians. In times of remote antiquity, cities and gods were interchangeable terms. In nearly all traditions one begins by cleansing oneself of everything that is not essential to the Great Work, then studies the sacred scriptures and meditates upon them. Having cultivated fiery aspiration and acceptance of the path, the powers of the mind and imagination are then directed towards constructing a suitable symbol of the universe (be that a Goddess, a City or a Man). One then places oneself at the centre of that symbol imaginatively, while physically assuming the ritual or meditative posture. All distractions of

body and mind must be overcome and concentration perfected through use of the sacred symbol. Once the symbol has been properly constructed, the *prana* is then circulated in the subtle body along with the physical breath in the physical body. Various centres, rooms, chakras or sephiroth are activated. Concerning the matter of the aura or sphere of sensation:

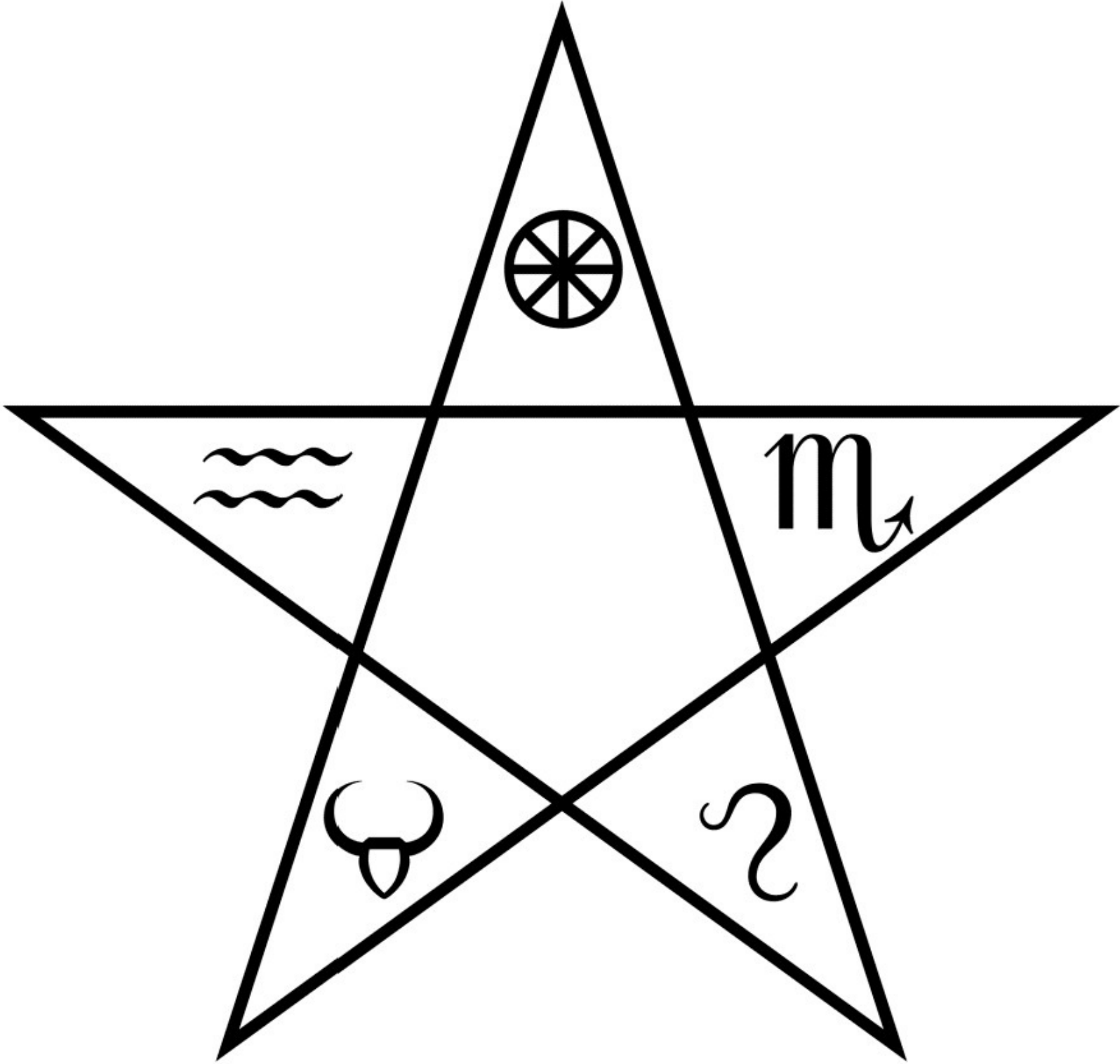
Every man has a natural fortress within himself, the Soul impregnable. Besides this central citadel, man has also outworks, the Aura. This Aura is sensitive, and must be sensitive. Unless it was responsive to impressions it would cease to be a medium of communication from the non-Ego to the Ego. This Aura should be bright and resilient even in the case of the ordinary man. In the case of the Adept it is also radiant. In ill health this Aura becomes weakened. It will be seen flabby, torn at the edges, cloudy, dull. It may even come near to destruction. It is the one duty of every person to see that his Aura is in good condition.¹⁰

It is not only that the mind of the practitioner becomes sensitised, but also that the energy of the universe itself, by degrees, becomes realised as the basis of the self. This is a dangerous point in the spiritual journey of the aspirant. All too often, that realisation is taken to be a sign of mastery, when in fact it is but the veriest beginning.

The careful placing of symbols in the aura not only helps to calm the mind and free oneself of unwanted influences; it trains the subtle body of the practitioner. In the ordinary case that same territory is a chaos of symbols and thought-forms. There are sound reasons for choosing geometric forms such as the pentagram. Geometry and numbers express spiritual ideas in their purest, simplest form. It is for this reason that the pentagram, the wizard's foot of old, was chosen as a means of obtaining supremacy over lying, deceitful spirits.

Ordo Astris has its own unique version of the ritual that has been developed over many years of practical work. The method of using both hands, as in the opening gesture, has a distinguished tradition. For example, the ritual gestures and dances of the Hindu cults, and those depicted in ancient Egyptian papyri and on tomb and temple walls. There are zones or chakras in the palms of the hands that link to powerful centres in the brain as well as the corresponding centres in the subtle body or occult anatomy. There is more to the familiar prayer gesture adopted within Christianity than that of a merely symbolic act. The notion that ritual is only symbolic – as though a substitute for real experience – is entirely erroneous.

The Attributions of the Pentagram



The potency of the pentagram symbol lies in its power to encompass elemental fire, water, air, earth and spirit, each of which is attributed to one of the arms of the pentagram and brought into equilibrium by the geometric arrangement. In the illustration (above) the elements are represented by the four fixed or kerubic signs of the zodiac. These also relate to the four powers of the Sphinx of Nature (see Chapter Seven, [pp.](#) 39). They are: Aquarius (Air); Taurus (Earth); Scorpio (Water) and Leo (Fire). The fifth element of Spirit is represented by the wheel. The colours used for the elements (and elemental symbols) in magical work are as follows: Spirit is coruscating white or golden light; Air is golden-yellow; Earth is emerald green; Water is blue; Fire is scarlet. Each point of the pentagram is attributed to a different element, the top point representing Spirit.

The Elements & the Physical Body

Spirit (Akasha)	Throat	Thumb
Fire (Tejas)	Solar Plexus	3rd finger
Water (Apas)	Reproductive	Index finger
Air (Vayu)	Heart	Little finger
Earth (Prithivi)	Feet	2nd finger

In the Eastern Tantras there is a five-fold division of the elements called Tattwas (shown above in brackets). These represent astral tides or fluxes at different times of the day or night, and also correspond to the five lower chakras, the zones of power that reside in the aura or sphere of sensation. The lowest chakra is the muladhara wherein the coiled serpent Kundalini is said to reside coiled three and a half times about the Shiva Lingam. Prithivi or Earth corresponds to this chakra. The Tattwa of Prithivi is depicted by a yellow square.

The Tattwa of Water or Apas, depicted usually as silver or grey crescent with points upwards, is attributed to the svadhisthana chakra below the navel.

Tejas or Fire comes next, represented by an upright scarlet triangle, and this is attributed to the manipura or solar plexus chakra.

Vayu the Tattwa of Air is represented by a blue disc, and corresponds to the heart centre or anahatha.

Akasha, the Tattwa of Spirit or Aethyr, is represented by a black or violet egg or oval, and is located at the throat chakra vishuddhi. The throat is the bridging point between the head and the rest of the body, as well as the point where the spinal column connects the nervous system to the brain. The larynx is responsible for speech, and esoterically it is an organ of reproduction associated with the divine word. This is shown in different cultures by gods with flaming breath, long beards or vines.

The two uppermost centres of the ajna in the brow, and the sahasrara or thousand petaled lotus at the top of the head, do not relate to the elements but are part of the divine world of Atman where Shiva is eternally united with his divine lover Shakti.

The abodes of the elements on the Tree of Life are located in the five lowest sephiroth, and these correspond to the first five degrees of Initiation in a magical Order (see the illustration, “Grades of a Hermetic Order”, pp.). Malkuth is the Temple of Earth; Yesod is the Temple of Air; Netzach is the Temple of Fire and Tiphereth is the place of the Spirit. Therefore the Neophyte creates and ritually consecrates a disk of Earth (a symbol of the universe); the Zelator creates and consecrates a sword or dagger of Air; the Practicus creates and consecrates a cup for Water, and the Dominus Liminis creates and consecrates a magical Lamp “that burns without wick or oil”.

There are various ways of equating the chakras of the Tantrik system with the Qabalistic Tree of Life. The most simple is to count seven planes on the Tree from Malkuth to Kether, including the three horizontal paths (Daleth, Teth and Pé respectively). Generally, although the Tattwas can be very effective in developing clairvoyance, it is best not to mix or confuse the different systems so far as the praxis is concerned. The Eastern magical system is inextricably linked with the Hindu deities, whereas the gods of ancient Egypt inform the symbolism of the Western Magical Tradition.

Elemental Gateways – Table of Correspondences

	FIRE	WATER	AIR	EARTH
Type of Element	Hot & Dry	Cold & Wet	Warm & Moist	Cold & Dry
Quality	Active	Receptive	Neutral	Result
Psychological	Intuition	Feeling	Thought	Senses
Season	Summer	Autumn	Spring	Winter
Time	Noon	Sunset	Dawn	Midnight
Direction	South	West	East	North
Archangel	Michael	Gabriel	Raphael	Auriel
Elemental King	Djin	Nixsa	Paralda	Ghob
Spirits	Salamanders	Nymphs	Sylphs	Gnomes
Magical Weapons	Wand Flame of Fire	Cup Holy Water	Dagger Incense & Fan	Pentacle Bread & Salt
Tarot Suit	Wands	Cups	Swords	Disks

Root	Ace of Wands	Ace of Cups	Ace of Swords	Ace of Disks
Family	Father	Mother	Son	Daughter
Knight	Fire of Fire	Fire of Water	Fire of Air	Fire of Earth
Queen	Water of Fire	Water of Water	Water of Air	Water of Earth
Prince	Air of Fire	Air of Water	Air of Air	Air of Earth
Princess	Earth of Fire	Earth of Water	Earth of Air	Earth of Earth

⁸ *Magick in Theory & Practice* has appeared in numerous editions since 1930, the most recent being *Magick, Book 4 Parts I–IV* (Samuel Weiser, York Beach ME, USA, 1997). The Lesser Ritual of the Pentagram and other elementary magical techniques appeared in the Appendices, in an official instruction paper of Aleister Crowley's magical Order of "\$"\$, entitled *Liber O*.

⁹ “Notes on the Lesser Ritual of the Pentagram” was included in the Samuel Weiser 1997 edition of *Magick in Theory & Practice* [*supra*] pp. 692.

¹⁰ *Ibid.* Pp. 690.

Chapter Eleven: The Hexagram

The three petals at the centre of the Rose Cross Mandala (see [Chapter Six](#)) are the three Mother letters of the Hebrew alphabet, corresponding to Air, Water and Fire. Earth is assigned to the letter Tav, that doubles for the planet Saturn. The middle circle of seven petals corresponds to the Double letters and the seven planets of traditional astrology; each of these has its path and Tarot trump on the Tree of Life. The seven planets visible to the naked eye are variously described as the Seven Lords that Wander, the Seven Spirits before the Throne or the Lords of Karma. These in turn correspond to seven metals and seven days of the week.

The seven planets or mobile stars – Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon – are seen to move around relative to the fixed constellations. So they “wander”, although their movements are perfectly regular and predictable. Seen from Earth, these planets appear to follow the course of the Sun. The order and regularity of such movement makes astrology possible, for one can mathematically predict with great accuracy the future position of planets.

Although Astrology has fallen into disrepute, largely through popular misunderstanding, it provides magical meaning and relationship to the facts supplied by astronomical observation. In occultism, nothing in the universe is regarded as ‘dead’. The universe is everywhere alive and full of intelligence and meaning. Qabalistic Intelligences, Spirits and Angels are precise factors – since their basis is number. They therefore enable us to enter into communication with the universe.

Kamea of the Sun (Tiphereth)

6	32	3	34	35	I
7	II	27	28	8	30
I9	I4	I6	I5	23	24
I8	20	22	21	I7	I3
25	29	I0	9	26	I2
36	5	33	4	2	3I

Generating 6, 36, 111, 666

Intelligence: Nakhiel (NKIAL = 111)

Spirit: Sorath (SVRTh = 666)

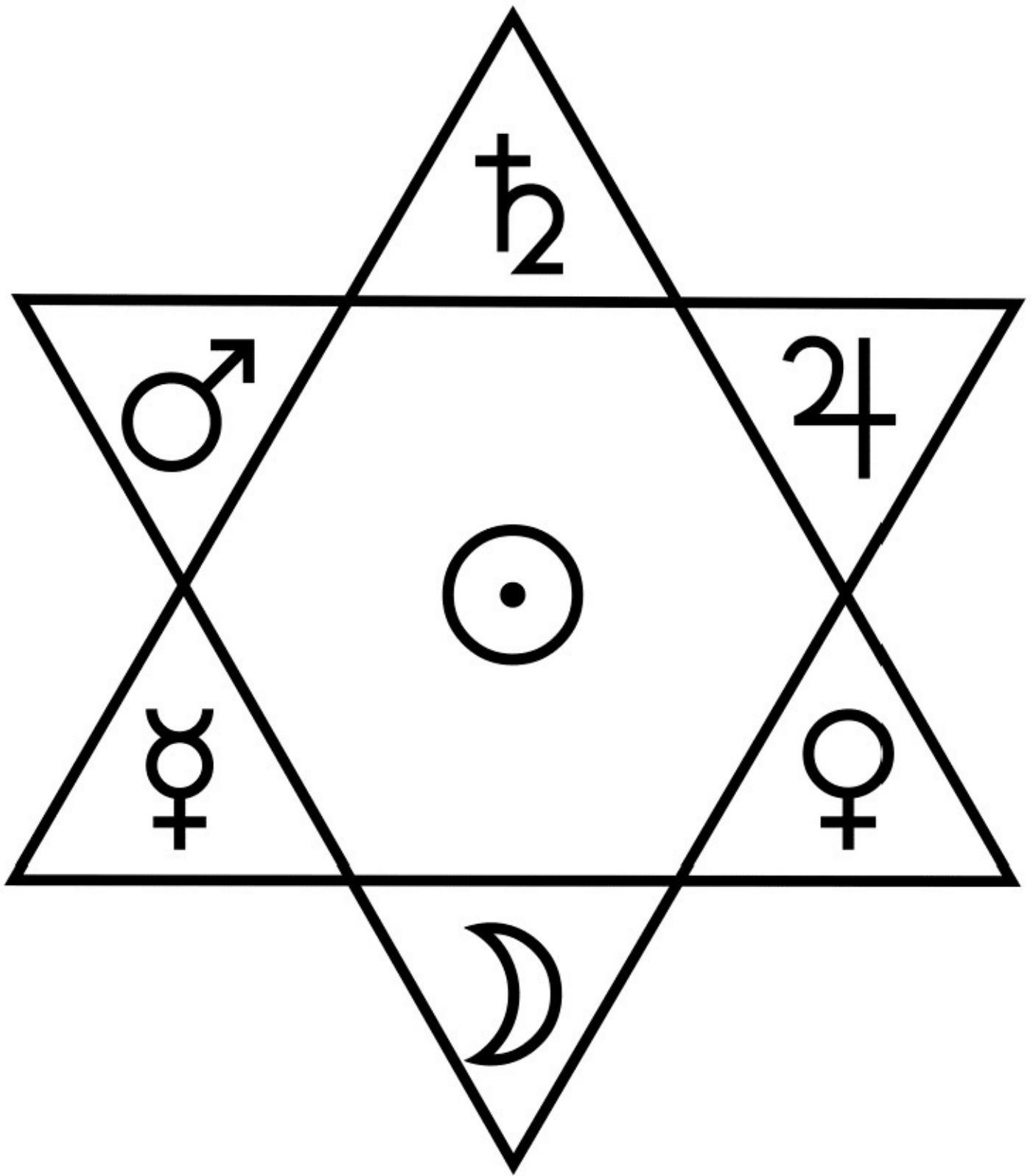
The seven planets each have their Angel, Intelligence and Spirit. The names of these can be created as signatures on planetary Kameas, known as “Magic Squares”. Pythagoras experimented with Magic Squares though there are earlier examples. A Kamea of the Sun, for example (see above), has a square of 6 rows by 6 columns, making 36 squares in all. Every row and column, plus the two diagonals, adds up to the same sum. When all the numbers are added together, the total is 666. The Kamea generates the

numbers of the Sun: 6, 36, 111, and the total of all the squares that is 666. Since Hebrew letters *are* numbers, the signatures of Angels, Demons, Intelligences and Spirits are made by connecting the squares that contain the number of each letter of their name. The method is identical to that of the Rose Cross Mandala (see [Chapter Six](#)).

The seven planets form the seven central sephiroth on the Tree of Life. A hexagram is drawn with its topmost point in Daath (attributed to Saturn) and its lowest point in Yesod (Moon). The Sun, Tiphereth, is at the centre. The order of the planets on the Tree of Life – following the path of the Lightning Flash from Binah to Yesod – reflects their apparent speed of movement relative to the Earth. Tiphereth, the Sun, is placed in the position of Earth as the centre of the Tree, showing consciousness raised to the level of Tiphereth, seat of the True Will (see illustration below).

The title, “Lords of Karma”, refers to the stars as a measure of earthly experience. At birth the horoscope of the person is fixed in the aura or subtle body. However, the idea is not to be ruled by the stars, but to become master of all conditions through self-knowledge.

Planetary Hexagram

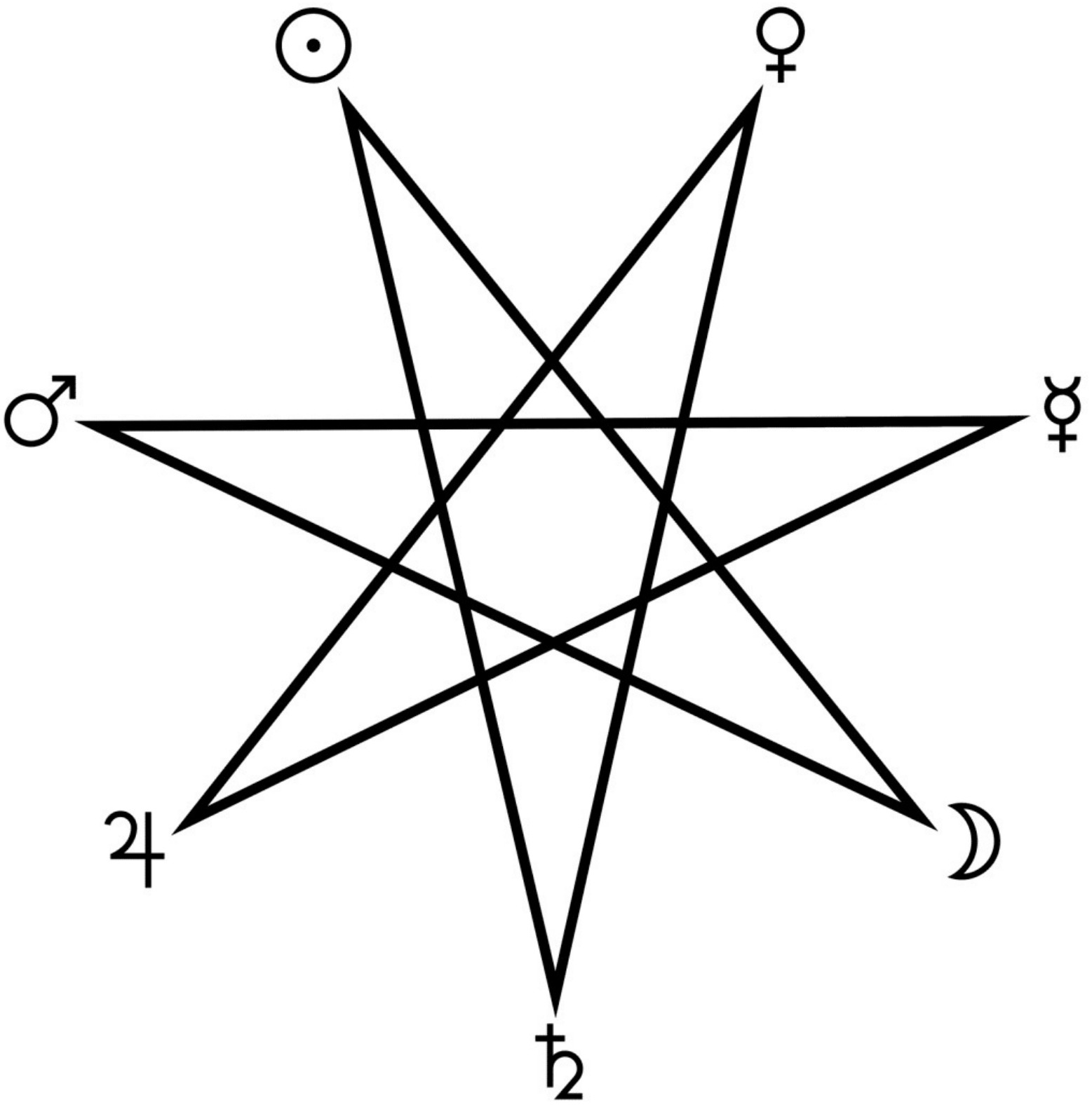


The Letters of the Planets and their Attributions

Symbol	Planet	Letter		Path	Sephira
ת₂	Saturn	ת	Tav	32	Binah/Daath

♃	Jupiter	ד	Kaph	21	Gedulah
♂	Mars	ה	Pé	27	Geburah
☉	Sun	ר	Resh	30	Tiphereth
♀	Venus	ו	Daleth	14	Netzach
☿	Mercury	ב	Beth	12	Hod
☾	Moon	ג	Gimel	13	Yesod

The order of the days of the week is found by tracing the lines of the seven-pointed star (see below). The sephirotic order of the planets on the Tree of Life is found by reading clockwise around the star.



The Seven Metals and Planets

Saturn : Lead

Jupiter : Tin

Mars : Iron

Sun	:	Gold
Venus	:	Copper
Mercury	:	Quicksilver*
Moon	:	Silver

* Mercury is also represented by mixtures or alloys, such as electrum magicum, and of copper and silver (etc.).

The Seven Planets and the Human Head

Saturn	:	Right ear
Jupiter	:	Left ear
Mars	:	Right nostril
Sun	:	Right eye
Venus	:	Left nostril
Mercury	:	Mouth
Moon	:	Left eye

The left and right nostrils also relate to the ida and pingala in the Tantras where these two nadis or subtle nerve canals are related to the Sun and the Moon. Mars and Venus emphasises the masculine-feminine polarity given to these two channels for the prana – the etheric vitality carried on the breath that gives life to the subtle body, and to the Earth from the Sun’s radiation.

Chapter Twelve: The Zodiac

The data that is used in astrology is the same data that is used by astronomers. The ‘scientific’ argument against the validity of astrology is a subjective, not a factual one. The system of astrology generally in use today is geocentric and is called Tropical Zodiac astrology. It is *not* based on the movement of the constellations that completes itself every 26,000 years known as the Great Precession of the Equinoxes. The zodiac signs are not the constellations. The twelve signs of the zodiac take their names from twelve constellations that they have mythological and spiritual associations with. The signs of the zodiac are produced by dividing the heavens into twelve equal sections, following the ecliptic – the apparent circle made by the path of the Sun about the Earth.

The Tropical Zodiac is a picture of how things look from this planet. That picture is governed by such things as the Earth’s twenty-four hour a day rotation, and its yearly orbit of the Sun. Over the course of the year, delineated as a circle, there are two points exactly opposite each other where the Sun’s angle of declination causes the days and nights to be of equal length. These are the spring equinox on or near March 21st, and the autumn equinox on or near September 21st.

The greatest point of the Sun’s declination is at the midsummer solstice when the days are longest compared to the nights; the lowest point of the Sun’s declination is at the midwinter solstice when this situation is reversed.

Aries the Ram is the starting point of the zodiac and has always signified the onset of spring when the days and nights are of equal length, around March 21st. After this, the days lengthen towards summer solstice. Libra the Scales is naturally the sign that marks equal days and nights on September 21st when the balance of the year is resumed at the commencement of autumn.

The zodiac defines the solar year from the Earth’s perspective. The Sun is the central factor in the zodiac, as it appears to pass through each sign – each 30-degree portion of a 360-degree circle – as it goes on its course.

As spirit is the organising force at the centre of the four elements in the microcosm – a natural order represented geometrically by the five-pointed pentagram – the Sun is the central and dominant force among the twelve signs of the zodiac that are ruled by the Sun, Moon and planets. The seven ‘planets’ of astrology include the Sun and Moon, the luminaries; each represents an energetic principle. The seven astrological planets symbolise the macrocosm, the greater universe represented by the six-pointed hexagram with the Sun at the centre.

Astrological Symbolism

The Zodiac





















Aries the Ram





The Planets












Sun



Taurus the Bull		Moon	
Gemini the Twins		Mercury	
Cancer the Crab		Venus	
Leo the Lion		Mars	
Virgo the Virgin		Jupiter	
Libra the Scales		Saturn	
Scorpio the Scorpion		Uranus	
Sagittarius the Archer		Neptune	
Capricorn the Goat		Pluto	
Aquarius the Water-Bearer			
Pisces the Fishes			

Each of the 12 signs of the zodiac are linked to one or more planets or gods which define the character of the sign. These are called ruling planets. One should be familiar with the general characteristics of each sign and its planetary ruler or rulers.

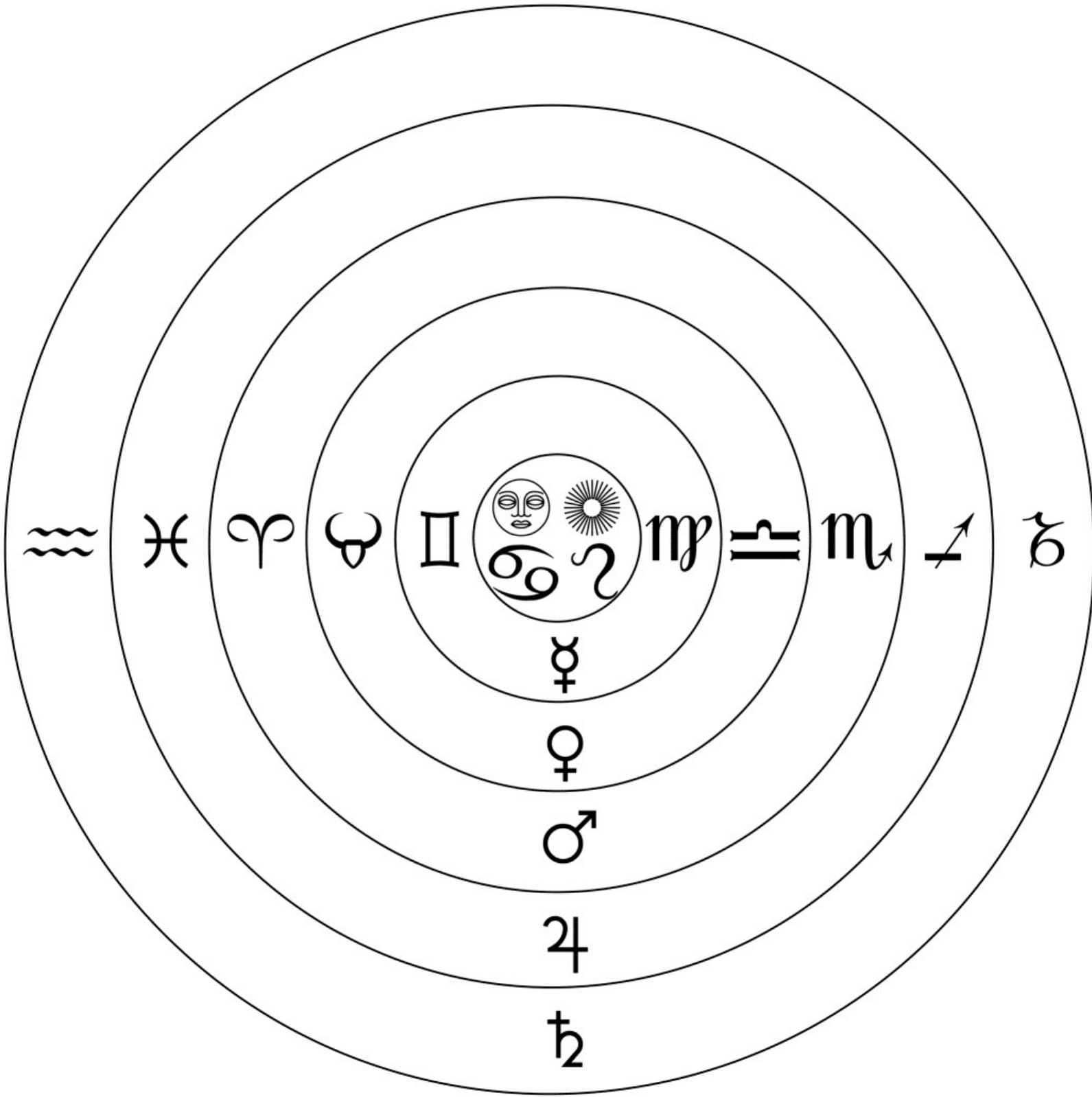
Sign	Symbol	Sign Ruler	Symbol
Aries		Mars	

Taurus		Venus	♀
Gemini		Mercury	♿
Cancer		Moon	☾
Leo		Sun	☉
Virgo		Mercury	♿
Libra		Venus	♀
Scorpio		Mars	♂
Sagittarius		Jupiter	♃
Capricorn		Saturn	♄
Aquarius		Saturn	♄
Pisces		Jupiter	♃

Polarity: The Zodiac and the Cup of Summer and Winter

The order of the attributions of the planets and the elements to the signs of the zodiac reveals a

symmetry that harmonises with the Hermetic Qabalah. Starting from the polarity of the Sun and Moon that respectively rule over the signs of Leo and Cancer, and moving forward from Leo and backward from Cancer, the following pairs of signs are formed:



Planet

Signs

Elements

Sun

Leo

Fire

Moon	Cancer	Water
Mercury	Gemini & Virgo	Air & Earth
Venus	Taurus & Libra	Earth & Air
Mars	Aries & Scorpio	Fire & Water
Jupiter	Pisces & Sagittarius	Water & Fire
Saturn	Aquarius & Capricorn	Air & Earth

Each pair of signs is ruled by one planet. The elements that govern their nature form complementary opposites of earth and air, water and fire. Midsummer is initiated at the summer solstice by the Sun's entry into Cancer, a water sign ruled by the Moon. The summer fulminates in Leo, a fire sign ruled by the Sun.

Midwinter, the darkest point of the year and turning point between the death and rebirth of the light, is the seed nesting between Capricorn, an earth sign, and Aquarius, an air sign. Both signs are ruled by Saturn or Binah, the Great Mother. Malkuth is Kether but after another fashion, and from Kether emerges Air, the Fool, the beginning of life.

The Sun and Spirit are co-equal in symbolic terms. The key to the zodiac is the working of the spiritual Sun through the four elements. The zodiac is arranged in four groups of elements and three groups of qualities. Each sign, in addition to the mythological associations through its symbol, has an element and a quality. These make up the essential character of each sign. The signs then act as a lens or focus for the energies of the Sun and other planets as they occupy a sign at any given time. The planetary ruler of each sign defines the nature of that sign according to the energetic principle of the planet. The groupings of the zodiacal signs by their element are the Triplicities – since there are three signs of each element. The grouping of the signs by their quality – Cardinal, Fixed and Mutable – are the Quadruplicities.

Triplicities

Fire signs are active, energetic

Water signs are emotional, intuitive

Air signs are communicative, mentally energetic.

Earth signs are material, sensual

Quadruplicities

Cardinal signs are initiating, forward driving

Fixed signs are consolidating, determining

Mutable signs are adapting, variable

Dualities

The elements themselves (and their corresponding signs) are divided into two groups, active and passive.

Fire and Air = Active Elements

Water and Earth = Passive Elements

Planets as Energetic Principles

Moon	Emotions, instincts, security, and ego
Mercury	Mind, communication, ideas
Venus	Relationship, love, beauty, expression
Sun	Self, integration, wholeness, spirit
Mars	Power, energy, physicality, drive
Jupiter	Expansion, growth, exploration
Saturn	Limitation, learning, discipline, structure

Zodiac	Element	Quality	Duality	Ruler
Aries	Fire	Cardinal	Active	Mars
Taurus	Earth	Fixed	Passive	Venus
Gemini	Air	Mutable	Active	Mercury

Cancer	Water	Cardinal	Passive	Moon
Leo	Fire	Fixed	Active	Sun
Virgo	Earth	Mutable	Passive	Mercury
Libra	Air	Cardinal	Active	Venus
Scorpio	Water	Fixed	Passive	Mars
Sagittarius	Fire	Mutable	Active	Jupiter
Capricorn	Earth	Cardinal	Passive	Saturn
Aquarius	Air	Fixed	Active	Saturn
Pisces	Water	Mutable	Passive	Jupiter

The Body of Light & the Horoscope

There are various ways of describing the subtle body of energy that surrounds and permeates the physical one. The three-fold system of classification that was taught by Dion Fortune (Violet Firth) to her Fraternity of Inner Light is the most practical, and seems to agree with earlier research into the Egyptian mysteries that were conducted by Florence Farr, one time Praemonstratrix of the Hermetic Order of Golden Dawn.

The Central Circuit: The magnetic core, the primary magnetic force of the aura or energy body. It links the essential spirit-self, spark or khabs star, to the magnetic core of the earth. The circuit directs the incarnation of a soul or star into earthly existence. This central or primary circuit is not affected by any extraneous conditions or environmental factors.

The Rainbow Aura: The aura has multi-coloured bands that can be seen by some clairvoyants. It is the magnetic field between the central or primary circuit and the secondary or peripheral circuit.

The Peripheral Circuit: The result of the central circuit or magnetic core interacting with the environment, the cosmos. The peripheral or secondary circuit is highly sensitive to extraneous conditions, whereas the central circuit is entirely unaffected. The result of this sensitivity is the astrological natal horoscope. A natal horoscope is a map of the imprint of the peripheral circuit received from the cosmos at the moment of physical birth.

The Rainbow Aura is the magnetic field set up between the magnetic core, the central circuit, and the peripheral circuit. It derives its energy from the magnetic core, but organises and makes use of this according to the peripheral circuit that is imprinted or fixed by the blueprint of the natal horoscope. The horoscope is a microcosmic reflection of the cosmos at the moment of birth as an independent being – As above, so below.

The Great Symbol, a practical method of attaining Gnosis, has taken on many appearances throughout history, as mentioned previously. Jerusalem was a symbol as well as an actual place (the “City of Peace”) and William Blake transferred the symbol to Albion, the spiritual Britain. Tantrik images depict a man seated in meditation with his chakras and subtle body illuminated. About him is a city or palace surrounded by lands and territories, then oceans, stars and space culminating with divine Godhead. Hells are sometimes shown, populated with various devils, and the celestial heavens populated with angels and divas.

The Horoscope

East (Ascendant)	:	Initiation, internal (personality ruler)
West (Descendant)	:	Completion, external events (other people)
South (Midheaven or M.C.)	:	Objective, ego (the world)
North (Nadir or I.C.)	:	Subjective, spiritual (self & family)

The ruling planet of your Ascendant or rising sign is the star by which you may invoke the Holy Guardian Angel or divine genius. The 360-degree circle of the zodiac is divided into twelve signs of 30 degrees. Each sign is further divided into three decans of 10 degrees – making 36 decans in all. A Tarot card from the minor arcana (1–10 in each suit) is set over each decan of the zodiac.

The Firmament of Nu

The astrological attribution of Tarot trump *The Star XVII* is Aquarius the Water Bearer. The waters in this case are the Waters of Space. The traditional rulership of Aquarius is Saturn. The magical power of the fifteenth path of Hé and Aquarius is that of astrology and the starry wisdom that refers not so much to the reading of horoscopes as to the entire body of the ancient wisdom. As shown by its symbol, Saturn is about understanding the physical limitations and boundaries that are imposed upon spirit that is incarnated in a body of flesh:



The magical circle is an aspect of Saturn that also relates to Nuit, whose body is shown bending over the earth in Egyptian papyri and tomb paintings. Saturn also represents the limitations of consciousness and its transcendence through divine Understanding (Binah). The number of Saturn is 3, and the relevant geometric form is the triangle. Binah is a summation of the supernal triad of Kether the Crown, the Wisdom of Chokmah and Understanding of Binah. It is the seat of Neschemah, the Spiritual Intelligence.



Uranus (see above) is the diametric opposite of Saturn, for it symbolises the limitless freedom of space, expansion without limit. It is the spiritual will that requires the form-building capacity of Nuit-Isis the Great Mother of All Things to define and realise itself. Uranus is sometimes attributed to Chokmah on the Qabalistic Tree. Uranus is the ability to escape the limits of convention and act on the lightning flash of inspiration. It is the current of the True Will descending to cause sudden enlightenment. Its effect can be disruptive, startling and revolutionary in its action upon the earth plane. The discipline and structure of Saturn is required as a counterbalance, for there must be limitation in order to create – otherwise the action of Uranus causes endless disintegration. Ceremonial magick very much expresses a current of Saturnian-Uranian energy since, ideally, originality and individuality work side by side with tradition and discipline. The powerfully transformative effects of magick take place within the hermetically sealed Circle of Art.

Nuit represents the occult generally. More particularly, she is associated with the ability to magically direct the life force and is therefore a key figure in the practice of sexual magick. Sexual magick as practiced by the ancient Egyptians was largely concerned with the incarnation of divine or spiritual qualities, and therefore the royal succession. Horus was borne upon the standard of Egyptian pharaohs as an emblem of immortality. The five-rayed star of Egypt is a symbol of Nuit, for each star and soul is a jewel in her body. The five-rayed star is also a symbol of the Duat or Egyptian underworld.

Horus – who was originally the child of Nuit – is a magical child who, in later versions of his legend, was born from Isis (Nature) and Osiris (Eternity). Horus is the principle of divine spirit, while his counterpart Set represents matter; it is the power of Set that the Initiate must master and learn to control. Set can symbolise the etheric double or ka of a person. The etheric is a plane immediately behind that of matter, a subtle matrix or web that is a medium between matter, the physical body, and the Astral Light. The strength and vitality of the etheric body is important in maintaining bodily health.

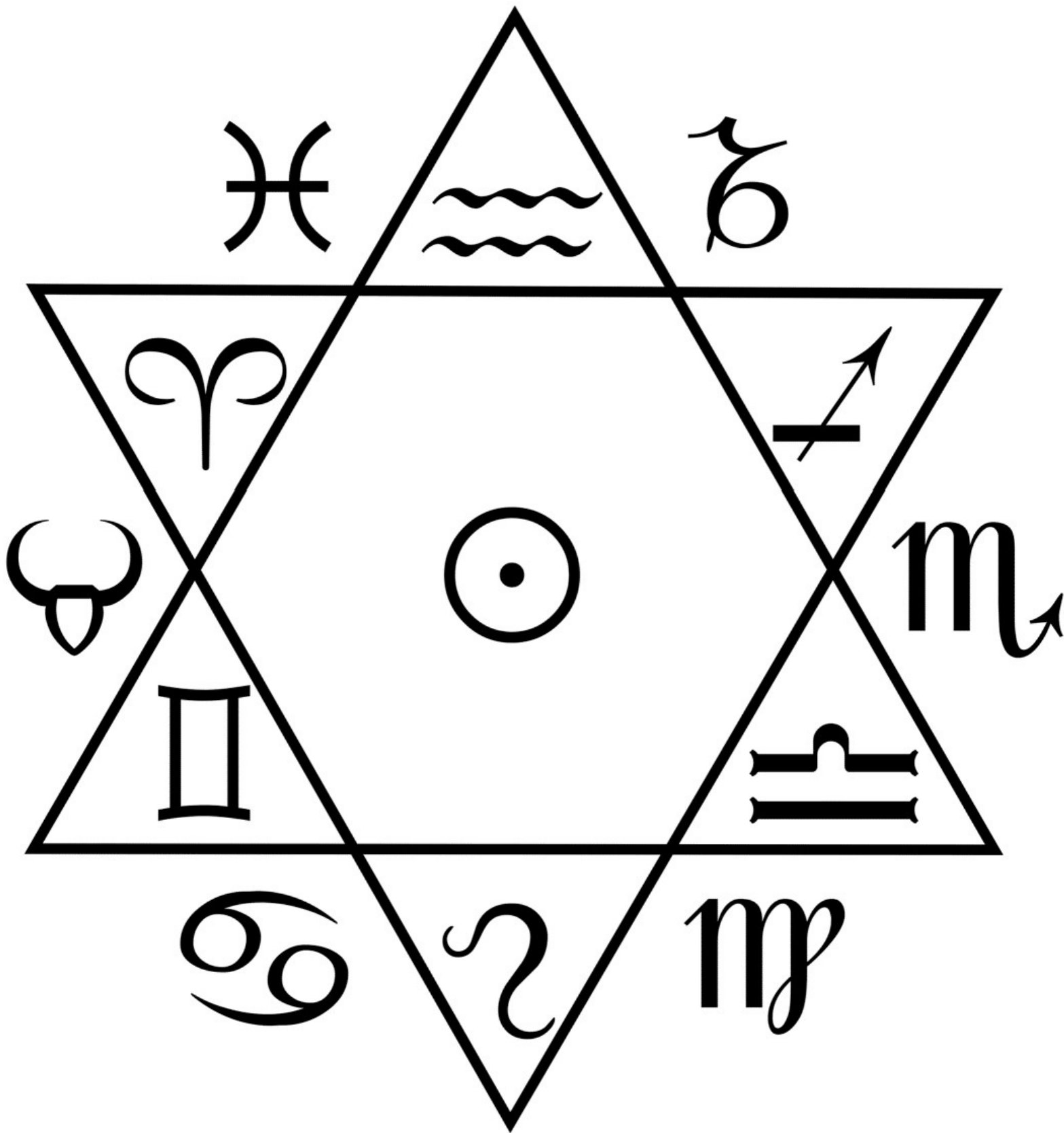
The various vehicles such as the etheric body – each according to its plane – are gradually brought into contact with higher spiritual forces so as to educate and train them to obtain nourishment from the life-giving prana, the solar forces that imbue the astral and etheric levels with vitality. There are also lunar forces, drawn up from the Earth, that are essential for the vitality of the etheric body. Misapplication (or ignorance) of the lunar force, however, tends towards vampirism.

The Zodiac & the Hexagram

In this arrangement (see illustration below) the zodiac signs can be seen to harmonise with their planetary rulers and the corresponding sephiroth on the Tree of Life. The hexagram covers the six sephiroth of the Ruach plus Daath representing Saturn: Saturn, Jupiter, Mars, Sun, Venus, Mercury and

Moon. The sign of Aquarius coincides with Daath-Saturn, Aries with Mars (Geburah), Gemini with Mercury (Hod), Libra with Venus (Netzach) and Sagittarius with Jupiter (Chesed). Leo is placed in the position of the Moon, as the Sun is, of course, the centre of the zodiac and the Tree of Life. The Sun enters Cancer, the House of the Moon, at the Summer Solstice. The correspondences of the Sun and Moon are often interchangeable.

The Round Table of King Arthur's court fits into the zodiac scheme, with its Holy Graal placed in the centre for the Sun/Earth. The transposition of the Earth and the Sun as the pivotal centre of the zodiac recollects that the Prince of Tiphereth must meet the Princess in Malkuth; the union is accomplished through the Holy Shekinah Isis, as Levanah the Moon reflecting the Sun's glory to the Earth.



The Letters of the Zodiac and their Attributions

The zodiac and the zodiacal trumps correspond to the twelve Single letters of the Hebrew alphabet and their paths on the Tree of Life. The Single letters form the outermost circle on the Rose Cross Mandala (see [Chapter Six](#)). The positions of *The Emperor IV* and *The Star XVII* are counterchanged in the Hermetic Qabalah, so that *The Emperor* is placed on path 28 with the letter Tzaddi, and *The Star* is located on path 15 with the letter Hé. On the Rose Cross Mandala, created by the Adepts of the

Hermetic Order of the Golden Dawn, the alchemical attributions are used so that the letter Hé represents Aries and is coloured scarlet. The esoteric attribution for this letter and path is Aquarius and the colour violet.

Zodiac	Letter	Path	Trump
Aries	Tzaddi	28	<i>The Emperor IV</i>
Taurus	Vav	16	<i>The Hierophant V</i>
Gemini	Zain	17	<i>The Lovers VI</i>
Cancer	Cheth	18	<i>The Chariot VII</i>
Leo	Teth	19	<i>Lust XI</i>
Virgo	Yod	20	<i>The Hermit IX</i>
Libra	Lamed	22	<i>Adjustment VIII</i>
Scorpio	Nun	24	<i>Death XIII</i>
Sagittarius	Samekh	25	<i>Art XIV</i>
Capricorn	Ayin	26	<i>The Devil XV</i>
Aquarius	Hé	15	<i>The Star XVII</i>
Pisces	Qoph	29	<i>The Moon XVIII</i>

Chapter Thirteen: The Heart of the Lion

To realign the zodiac signs with the constellations from which they take their names, celestial longitude can be reckoned from the star Regulus or Cor Leonis (“Heart of the Lion”), in the constellation of Leo.¹¹ In natal astrology the signs begin from zero degrees Aries of the Tropical Zodiac. The purpose of the esoteric system of reckoning from Regulus, where the zodiacal signs begin from zero degrees of Leo, is to form a symbol of the heavens as the Tree of Life placed in a sphere. The star Thuban, the true North Star at the time that the Great Pyramid was built, is restored in the place of Polaris, the pole star that presides over the visibly ‘fallen’ material universe in the present age. For with the precession of the equinox, the star alignments changed and the cosmic view from the Earth became tilted so that Polaris brought Binah – and long ages of sorrow and darkness – to rule as axis of the world, in place of Kether or Thuban.¹²

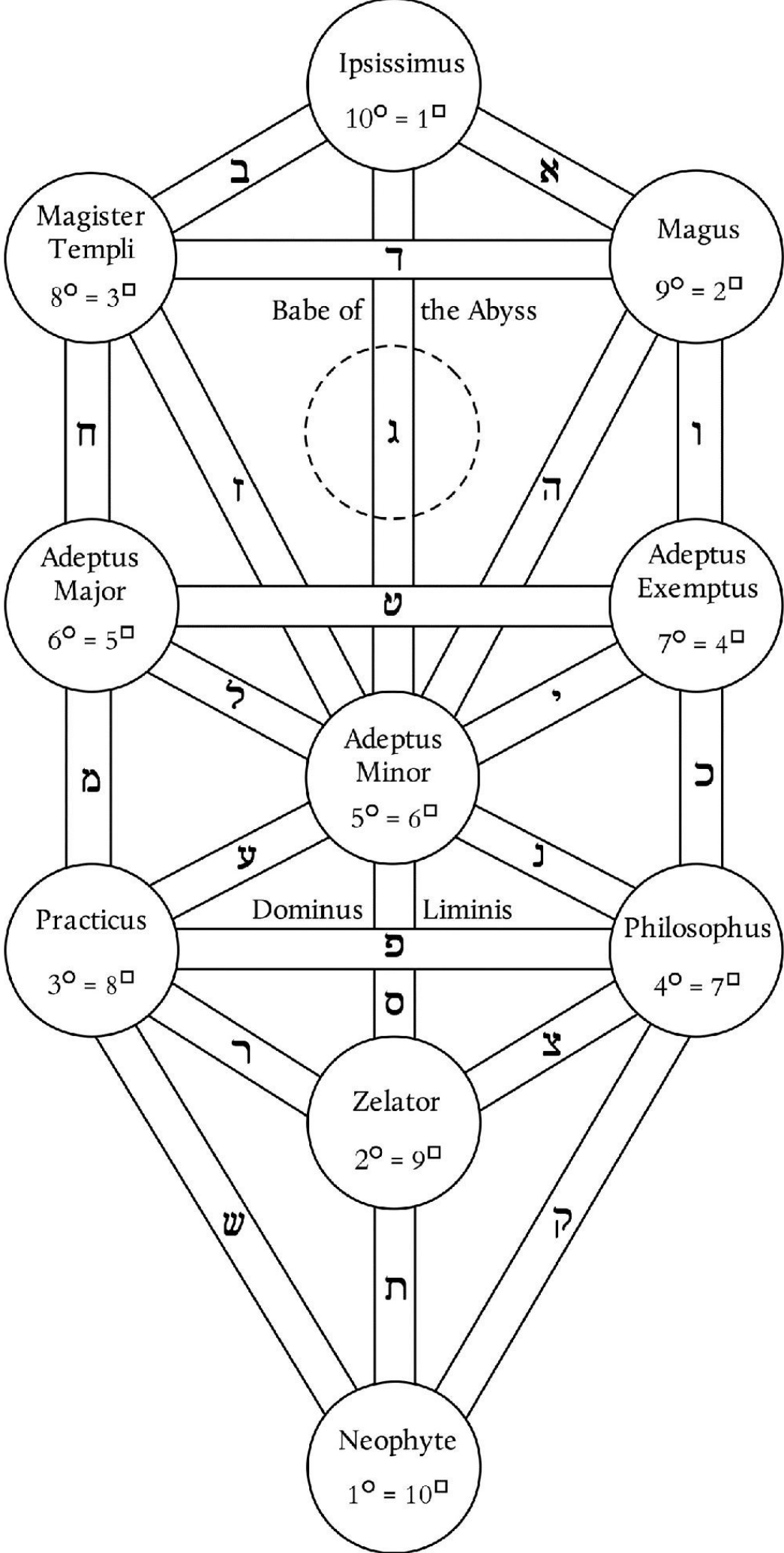
The astral symbol of the sign of Leo the Lion is the Lion-Serpent, a serpent with the head of a lion. Astrologically, Leo rules over the heart corresponding to Tiphereth the seat of the True Will. It also corresponds to the back and spine, relating to the central nervous system and its subtle counterpart linking the chakras from base to crown. In the Tantras there are three special key points where the goddess Kundalini and her fiery Serpent Power penetrate the aura:

1. The first point of penetration is the muladhara at the base of the spine
2. The second point of penetration is the anahata chakra (the heart centre)
3. The third point of penetration is the ajna chakra (the brow)

At the first point consciousness awakens. At the second point consciousness attains self-realisation. At the third point consciousness undergoes dissolution with the infinite. There are correspondences between the chakra system and the endocrine system in the body. The ajna chakra at the third point has a correspondence with the pineal gland in the centre of the brain between the two hemispheres, and the thyroid and the pituitary glands in the physical body. When the dual principles unite in the ajna chakra, symbolised in the Tantras as the divine couple, the sahasrara or crown chakra opens above the head of the yogi. The sahasrara is said to come into existence only when Shiva and Shakti are united in ajna. In the symbolism of ancient Egypt, most deities wear a solar disc above their heads, with a uraeus cobra serpent pointing forward from the brow.

It is useful to remember that the planet we live on has an aura and a Serpent Power, and that the systems of planets, suns, stars and galaxies have theirs too. On the micro-scale, the DNA is known to form a spiral shape. In the Crowley *Thoth* Tarot, the spiral depicts the Energy of the Universe.

Grades of a Hermetic Order



11 The signs only coincide with the constellations once every 25,000 years. The system of reckoning celestial longitude from Regulus has been attributed to Ptolemy and was incorporated by Mathers in his Hermetic Order of the Golden Dawn as well as Aleister Crowley in his Thelemic rituals and in his *Thoth* Tarot cards.

12 See, “The Orbicular Tree” in *Star Shadows (Ordo Astri)*.

Chapter Fourteen: The Magick Wand – the Temple of Fire

In a Hermetic Order the four lowest sephiroth represent the elemental grades, commencing with Earth and Malkuth ($1 = 10^{\square}$). Four rivers flow from Eden into Gedulah, Geburah, Tiphereth and Malkuth – these are Water, Fire, Air and Earth respectively. Netzach receives the fiery influence from Geburah and so it is the Temple of Fire, and pertains to the 4th Initiated degree or $4 = 7^{\square}$ (see illustration, “Grades of a Hermetic Order”).

The planet Venus is the mundane chakra of Netzach, at the level of Assiah. The symbol of Venus (♀) encompasses the whole of the Tree of Life. The cross covers the elemental sephiroth from Malkuth to Netzach and the circle covers the remaining six. The symbol is attributed to the twenty-two scales of the Serpent of Wisdom, that is, the paths of the Tree. Aspirants to the magical grade corresponding to Netzach are warned that they must stay on the path at this stage. Since Netzach represents the plane of desire as well as that of bewilderment and astral illusion, it is the worse place to quit.

The magical wand is the weapon of will and is the principal instrument of invocation. Invocation is an act of will that brings a desired type of force into the sphere of the magician. The invoked force must only be that which the magician intends to bring into the circle at the outset. The method known as the Testing of the Spirits employs a system of correspondences or symbol-checking to ascertain whether any spirit that appears to the clairvoyant truly belongs to the plane of the operation.¹³ Under no circumstances is any spirit to be allowed admission to the circle unless it has been specifically called in, or can be proved to be legitimately concerned with the work one has set out to do. The magician therefore keeps a distance between him or her self and any spirit, until the spirit has been proved. If really necessary, a banishing pentagram can be placed over it. There is a clear difference between Hermetic magick and ordinary psychism, as well as the playful guided visualizations and ‘pathworking’ of popular new age mind body and spirit programmes.

The Astral Light, a mysterious and all-pervading *non-physical* substance, is able to receive the impressions made upon it by will. Its nature is best described as one of plasticity. On the Astral Plane, which is very much less dense than the physical plane yet enormously dense compared to that of the spiritual plane, thoughts have shape and form as well as meaning. Through will and emotion, thought-forms condense on the astral. On its own plane, a symbol or thought is as real and alive as anything that appears to the physical senses.

The aura or sphere of sensation is a subtle field that surrounds and pervades the physical body of a person. It is plastic and flexible in nature. It is affected by our moods, emotions, physical health, mental state and our reactions to environment. Magick is directed first towards the Astral Plane; therefore the magical work is done in the vehicle that corresponds to it, the body of light.

Invocation, then, is the calling in of a desired type of force into the circle. Evocation is when something is called up and kept strictly outside the circle, thus maintaining a strict separation between the force and the operator. In

works of Evocation, a triangle outside the circle acts as a container for the spirit. Effectively, the

magical circle is the aura or sphere of sensation of the magician. Symbols, constructed imaginatively and charged with force by use of the magical will, automatically appear on the astral and in the aura or sphere of sensation of the practitioner.

There is always a link between yourself and any symbol you have created. For this reason, the occultist and music composer Claude Debussy destroyed all traces of his draught working, preserving only perfect fair copies that he regarded as magical talismans. Likewise, symbols are not carelessly left on the astral plane.

Of the methods of invocation, first and foremost is the use of incantation. There are many superb examples of spoken invocations in the Egyptian Book of the Dead. A technique called commemoration is often employed, in which the deeds or exploits of the god concerned are recounted. The appearance and character of the god is described in order to build an astral image. The Hymn to Ra can be read, for example, on the morning of the mid-summer solstice at the moment of sunrise. This is accompanied by the burning of suitable incense, and preceded by the taking of a ritual bath for the purpose of purification.

One should enflame oneself with prayer. The emotions must be fired by rapt concentration on the meaning of the words and their greater implications. If one is not moved and uplifted by the invocation then nothing else will move the ritual (or the practitioner) in the required direction. On the other hand, in Hermetic work it is not desirable to become hysterical or swept away by uncontrollable emotion. The kind of frenzy that can be whipped up by a skilled manipulator, or at certain kinds or religious meetings is – in terms of Hermetic magick – error and failure.

Pictures of the gods should be studied and drawn to the best of ones artistic abilities. The use of correspondences is never overlooked. Most traditional correspondences have a natural basis; for example, frankincense is considered to be solar incense, and there is little doubt that its effect is of heat and dryness accompanied by a sense of purity. Correspondences include colours, perfumes, magical weapons, days, planets and signs of the zodiac. All serve to exalt the consciousness of the magician; the Qabalah and the Tree of Life are their basis.

The use of the voice is vital to magical operations. In some invocations the words can be chanted or even sung – it all depends on the words, the ritual and the context. As with most things, experience and practice teaches the best method. When the name of the god or goddess is uttered it should generally be *vibrated*. A whole breath is used and the voice is used like an instrument to send the name out with force so as to affect not only the practitioner but also the surrounding environment. Continuous chanting or repetition of the name has a mesmeric effect, though it very rarely needs to be continued for a great length of time. The name and sound of the god is identified with the god itself and is considered to be one and the same.

The method called the Assumption of the Godform is particularly resonant with the gods and goddesses of ancient Egypt. Even in modern Egypt, the method can be witnessed in use by Coptic priests – showing evidence of an unbroken lineage reaching back thousands of years. In a successful invocation the person obtains identity with the force, the god or goddess being invoked. In the most complete kind of invocation, mystical union with God or the Holy Guardian Angel is implied.

Since the astral body is plastic in nature, it can be moulded into any shape that one can imagine. The shape to adopt then, is the shape of the god itself – one simply imagines oneself in the image or likeness of the god. However, much care and attention is put into the detail and correspondences of colour and so forth. The personality of the god is, of course, assumed only for the duration of the ritual. There is only one exception to this rule, and that is with the ritual to obtain a cloak of invisibility. Even then a strict time limit is observed so that the person returns to the temple and very carefully removes and breaks down the shroud before closing down the operation.

Another method of invocation is dramatic ritual where the story of the exploits of the deity or deities

is acted out by priests and priestesses in a drama or play, sometimes called a Mystery Play. This works on two levels: the dramatic and the magical. The shortcomings of dramatic rituals are that acting ability, although theoretically not necessary, is a decided advantage. One therefore requires a cast that have magical knowledge and ability as well as acting skill.

[13](#) For the “Testing of the Spirits” and matters cognate, see *Ritual Magick Volume I (Neophyte)*, Ordo Astri.

Chapter Fifteen: The Magick Cup – the Temple of Water

Hod receives the watery influence from Chesed and so it is the Temple of Water, pertaining to the 3rd Initiated degree or $3 = 8^{\square}$ (see illustration, “Grades of a Hermetic Order”).

Hod is the lowest sephira on the left hand pillar of Form, the pillar that is headed by Binah. The mundane chakra or planet associated with Hod is Kokab, the Stellar Light, and better known to us as Mercury. Hod is concerned with receiving and transmuting the fiery energies received from Geburah and Netzach along paths 23 and 27 (Mem and Pé), and mediating the solar fire from Tiphereth via path 26 (Ayin). Hence the Archangel Michael is the Archangel of Hod.

One should not confuse the hierarchies. Although Mercury is the planetary aspect of Hod, Hod is not to be thought of as Mercury, and vice-versa. Likewise, Hod is not to be thought of as water, although elemental water and the signs of the corresponding grade in an Order belong to Hod in the same way that fire and the wand are associated with Netzach. Each sephira, planet and element has its own hierarchy for invocation.

For example, following the design of the four worlds of Tetragrammaton, the order of Hod is: Elohim Tzabaoth (Atziluth), Michael (Briah), Beni Elohim (Yetzirah) and Kokab or Mercury (Assiah).

The order of elemental water, however, is Elohim Tzabaoth (divine name), the Archangel Gabriel (Archangel of Water), the Angel Taliahad and the Ruler Tharsis. The elemental King and elemental Spirits are also invoked sometimes in practical magick.

The order of invocation for Mercury is: Kokab, the Angel Raphael (who is day ruler of Mercury and Wednesday), the Intelligence Tiriél and the Spirit Taphthartharath.

Hod is concerned with the building up of forms in the Astral Light that will become the images in Yesod, sometimes called the Treasure House of Images. The forms are animated with the power received from Netzach on the Force side of the Tree. Concrete mentation and the ability to think in terms of symbols pertain to this level. The magician must be a craftsman in this respect, putting great care into the building up of forms and images. For this reason the Apron of Craft is attributed to Hod, and sometimes the magician depicted in the Tarot Atu *The Magus I* is shown wearing one.

The Cup of Understanding

There are many different kinds of cup used in the magical arts and in the language of magick. The cup of Stolistes for the purification of the place of work is different and distinct from the cup used in elemental invocations. Yet another cup is employed for drinking the Eucharistic wine. This, again, is not to be confused with the cup of Babalon, the holy graal, associated with Binah in the supernal Garden of Eden beyond the Veil of the Abyss.

The cup is the graal vessel of the Tree of Life as well as the cup of abominations. The second sephira is a result of the over-spilling of the first, and so on down the planes of manifestation. From this over-

spilling came forth the Kings of Edom, the Lords of the Unbalanced Forces, the evil and averse Tree of Death with its sephiroth. Traditional thought has it that the original vessels cracked and broke apart forming the Kingdom of the Shells, so it was necessary for a second child or son to be brought forth to redeem the universe.

The cup that has All poured into it contains all other cups, so that in reality there is one cup alone. So even the one cup, corresponding to Briah the creative world, can be likened to the symbolic cup that, in a dream for instance, might be represented by any cup at all. When interpreting a dream, even a teacup might be the holy graal, since dream images sometimes conceal an archetype.

Nonetheless, in magick as with life, the ability to discern the difference between one thing and another, not to “confuse the planes”, is essential for survival. Discernment, the faculty of reason, is under the jurisdiction of the Sword of Tarot.

Of the elements, two are called active and two passive. Water is passive, and the cup is receptive – receiving impressions that stir the surface of the water it contains. But this causes refraction – a breaking up of the light and distortion of the impressions. So to obtain the state called meditation as opposed to ordinary thinking, stillness is a requirement. This is difficult for the mind, accustomed to gazing at the refractions of broken light that are in themselves the result of its own gazing activities. Refractions of refractions are the result, and agitation causes yet more agitation. The universe that appears to us is inevitably a broken reflection, a distorted image of ourselves, the shadow caused by our own presence. We stand in the way of ourselves and in the way of the light, and imagine that we see something we call “reality”. We select a few passing phantoms from that hotchpotch called reality, we call them “facts” and then set out to prove them by selecting other phantoms that seem to explain them. This ever-running commentary, a commentary on a commentary whose beginning and end cannot be found because it is woven from the shifting sands of the Abyss, is the work of the ego. The ego has a necessary function, but it has a tendency to usurp the higher faculty of reason, let alone the spiritual Intuition that is beyond the threshold of the little island self.

The elemental attribution of Hod is water, although the waters of Hod more specifically refer to a type of fluidic energy working through the Tree of Life. This is mediated through the body of the Adept symbolised by *The Hanged Man* of Tarot. *The Hanged Man* is the trump given to the water element, and has the esoteric title, “The Spirit of the Primal Waters”. Its deeper meaning is the sacrifice of the Adept that hangs himself upside down. That is, the normal course of reasoning is diverted away from the shadow play of refraction that fascinates the ego and towards the source of the light behind the projection. The image of film projected onto a screen is a useful analogy: the film that is projected is the material of the conscious and subconscious mind itself, while the screen is what is commonly thought of as reality. The fact that there are as many screens, movies, and projectors as the individuals that are engaged in the farce is a fact that is easily overlooked.

The act of self-sacrifice, understood in this sense, is identical to the practice of meditation. There are many that wish to take up meditation as part of a spiritual practice, but find it impossible to do the work, sustained over a long period of time, that is necessary. These are the armchair occultists, dabblers and fantasists, many of whom pretend that scepticism prevents them from sacrificing time and effort to a more serious spiritual quest. To make a further analogy, taking up the practice of meditation that requires a great deal of work and determination, is comparable to a fence, wall or hurdle at the very beginning of a steep, upwardly tending path that is beset with many obstacles. A large crowd throngs before that hurdle. Observing this crowd gathered before the first hurdle, we would see that the crowd has become so interested in itself it has forgotten why it gathered there in the first place. Stands have been set up, merchandise is being sold, cash changes hands and fortunes are told for amusement and profit. A team of clowns and jugglers dress up in the garb of priests and go about selling blessings and charms, something for everyone. Such is the hubbub, noise and confusion that many turn away from the

path saying, “There is no path; it does not exist, all is confusion!”

So the will (or magical wand) is worked to still the mind (the sword of reason), seeking to liberate the self from its enthrallment with the hypnotic dance of impressions created by the senses (disk of the universe). When the surface of the waters contained by the cup become clear, then true reflection takes place. And so the four symbols of the magical arts – the wand, cup, sword, and pentacle – blend and flow into one another and are part of one another.

Chapter Sixteen: The Magick Sword – the Temple of Air

Yesod receives the airy influence from Tiphereth and so it is the Temple of Air, pertaining to the 2nd Initiated degree or $2 = 9^{\square}$ (see illustration, “Grades of a Hermetic Order”).

Air is the reconciler between fire and water. The sword, or Vav of Tetragrammaton, is the androgynous child of the Father-wand and Mother-cup, Yod and Hé. It therefore combines the qualities of the latter.

Yesod is the sephira particularly associated with the Astral Plane. The concrete images of Hod are powered by the vital force from Netzach and reflected into the mirror of Yesod, the Astral Light. Psychologically, Yesod can represent the personal subconscious and the collective subconscious. As the Treasure House of Images, Yesod is a place of storage for the memory of the person or of a race, referred to as the Akashic Record. Yesod is also a repository of vital force and is associated with the chakra where the Kundalini or Serpent Power is collected and held. The Serpent Power is also the Concealed Force, the occult Yod-force of *The Hermit IX*. It is inevitably bound up with sex, generation and the magical powers of regeneration.

The divine name of Yesod is, appropriately, Shaddai El Chai, Almighty Living God – the divine life force. The corrective agent for errors made with the powers of generation is generally known as karma.

The Sword of Reason

The swords used in the magical arts are many and various, having quite different attributes and meanings. For instance, the sword of Strength and Severity used in magical evocation is consecrated to Mars and Geburah on the Qabalistic Tree of Life, and is kept wrapped in a scarlet silk cloth. A short dagger is the instrument of elemental air in ritual magick, and sometimes a longer sword is used. But that sword should not be mistaken for the sword consecrated to Mars, for its operation is on a different plane. Mixing up of the planes is by far the most common mistake made in practical magick, and is harmful. There can be no substitution of one plane for another.

The element of air has its correspondence with the human mind and reason and therefore the faculty of analysis. The sword is the symbol of the magician’s reason – as the wand is his will and the cup the symbol of his understanding. There is a difficulty in that the faculty of ordinary human mind and reason does not reach as far as the Neschemah or higher Intuition. To elevate the ordinary consciousness so that it may approach noumenal reality, the structure of the lower worlds requires reorganisation. Reason is the instrument by which this may be accomplished. To make any real spiritual progress, one needs one’s ordinary human consciousness – discrimination is the first virtue on the path. One cannot do without the ego, for it is the basis for our survival as organic sentient beings. Yet it is the link with the survival mechanism and our instinct for self-preservation that makes the mind the formidable opponent of spiritual work – the pursuit of the real and eternal. The mind is the slayer of the real, and so the

instructions to the yogin are to “Slay the slayer!”

The sword of reason must then be kept sharp and not blunted or bent. Insanity or foolishness is not our aim; neither is it our aim to repress the instincts and thereby become the slaves of desire.

The sceptic has only to ask, “Suppose there is, after all, nothing to attain?” Wisdom may well answer such a question with silence. For even if a reasonable answer is given, there follows another question, and another, and another. All the while, the stronghold of the small ego, fierce in its denial of that which threatens its own survival, is made more secure. It has its death grip on the soul, who cannot argue or reason since her nature is to receive impressions.

In the classical literature of mysticism, the sage has a reputation of answering questions with a nonsensical riddle, or a further question. He does not seek to help anyone through argument or persuasion since the field of his work is not the human reason but is in the realm of the *supranatural*. To apprehend this realm requires intelligence that is super-rational. The technical term Mediation is used in the Western Mystery Tradition to describe the process by which the super-rational communicates with the corresponding level in another person. In the Eastern tradition it is called guru darshana; the cognate image is *The Hierophant* of Tarot. Ordinary human consciousness does not normally receive, or is not aware of receiving, the Neschemic Intelligence. Most often, it is not aware of its own centre of conscious awareness, the Tiphereth at the centre of the Ruach. Until that centre is established there can be no reliable witness in the conscious ego.

In the normal state of affairs the elements of the self are in disarray. The instincts, emotions and wilfulness of the ego make their own demands upon the person, who makes decisions that are fondly imagined to be made by their own free will. In reality these choices result from a chaotic combination of impulses that are the subject of ever changing external conditions.

The first experience that an aspirant has of the sword is the aforementioned sword of Severity barring the way. But if they are willing, in time they will take up the same sword and will pledge to uphold it. By that time the sword of reason has been refined and sharpened as an instrument of the Will, an accomplishment that is perfected by their Understanding. For the sword necessarily combines the forces of the wand and cup.

Chapter Seventeen: The Magick Pentacle – the Temple of Earth

Malkuth receives the Fourth River that flows directly from Eden, and so it is the Temple of Earth. Malkuth pertains to the 1st Initiated degree or $1 = 10^0$ (see illustration, “Grades of a Hermetic Order”).

Malkuth is the tenth emanation of the Qabalistic Tree. It is said of Malkuth that it causes an influence to descend from the Prince of Countenances. The prince spoken of in this context is Kether, and this action describes the polarity and attraction between Kether and Malkuth as positive and negative poles.

The Holy Ghost

The body of the magician must be a temple of the Holy Ghost, fit to receive the indwelling spirit. Traditionally, the pentacle or pantacle was the plate or paten that carried the bread, the Body of God, to be eaten by the celebrant in a Eucharist or mass of the Holy Ghost. The pentacle is not only the body of the magician but that which feeds the body of the magician, a symbol of the universe. The symbol must be as complete and perfect as possible.

In a Eucharist the elements are consecrated and made into the substance of God so that they *are* God, then eaten so that one *is* God. It is therefore a very complete magical formula; all is consumed and made holy as at the End of Days. It is one’s own elements that are purified and consecrated through the practice of theurgy, and the eating of a sacrament is the fortification of that body that is to become a dwelling place for the spirit. To enter a temple or church is to enter one’s own body – or the Body of God. When the priests of old gave food and drink as offerings to the gods, they were not so foolish, as some have imagined, as to think that the god would consume the physical substance of the bread, meat or wine. The god was given the ka of the food, its subtle body. The priests consumed the physical food after the conclusion of the rites, so that the profane thought them to be guilty of charlatanism.

As the ka is the food of the gods, human experience is the substance of knowledge. It is with knowledge that the Neophyte designs a symbol to represent the universe. The pentacle is therefore composed of the sum total of all knowledge and experience, and this knowledge and experience feeds the ka, the strength or vital force of the magician.

The discrimination of the sword is required to discern what food is good to eat. The sword, as previously described, combines the wand, the will, and the cup, the magical understanding. If either of these is faulty then the sword fails. Although it is unavoidable that one’s knowledge is incomplete at the outset, one can at least ensure that the aspiration and motivation are correctly aligned. The formulation of the magical Oath of the magician is vital, for ultimately the pentacle is the crystallisation of the spiritual will – the word in flesh.

Prayer and fervent aspiration, invocation of deities, assumption of Godforms, consummation of a sacrament, daily meditation and ritual practices all fortify the body of light, as physical food fortifies the body. The Temple is built daily.

In ancient Egypt the temple, and every part of the temple, was considered to be a Neter, a god. One

must know every inch of the temple, be able to name each part and to understand its symbolism. Before planting one's feet on the floor of the holy place, one must first have bathed and washed them, and one must know the symbolism of the floor itself. For the floor will challenge your right to enter the threshold. You will thus need to be armed and prepared with the formula of admission.

What is the length of this Temple?

From North to South

What is the breadth of this Temple?

From East to West

What is the height of this Temple?

From the Abyss to the Abyss.¹⁴

The magical temple is a container for everything. The design of the pentacle is therefore chiefly composed of a circle – unity – combined with a cross or some other geometric symbolic of duality. The work of an Adept is to express the Cosmic Idea. This can take the form of a Great Symbol designed to mediate divine (or praeterhuman) intelligence to the planes of form. Having done this, one of two things can happen. The first is that the Cosmic Idea is perfectly expressed and manifested by the Adept who then, like Enoch, walks with God and is not. For Enoch was supposed to have been translated into the Prince of the Countenance, the Archangel Metatron. Metatron is the Archangel of Kether, and Kether has its roots in the unmanifest.

The second and more likely outcome is that the Cosmic Idea, being imperfectly expressed, consequently reacts on the personality of the Adept and destroys it completely. This has the effect of burning up all the karma of the Adept through the force of his own operation. The remainder is capable of being absorbed by the Neschemah through Daath, joining with the immortal spirit of the Adept. The Neschemah is then capable of forming a vehicle from the quintessential experience of the incarnation, by which it can communicate with the lower planes.

So finally the temple must be destroyed. The Adept must cast away even his sandals made of light, so that they fall through the Abyss towards the Earth as a light to humanity that dwells in darkness. In the same way, the emerald that fell from the crown of Lucifer is the substance of the Holy Graal.

¹⁴ From *Magick: Book 4*, by Aleister Crowley.



**An Introduction to
The Order of the Star**
&
Some General Instructions

for the

Probationer 0^o = 0[□]

Manifesto

Do what thou wilt shall be the whole of the Law.

1. **The O.∴A.∴ was founded to assist those souls who are so prepared in the Great Work of Initiation.** “It should not for a moment be supposed that traditional systems might be ignored. This becomes possible after a certain stage only, and after supreme facility has been acquired within these systems” (Kenneth Grant, from *Hecate's Fountain*, page 211). The O.∴A.∴ is a vehicle by which magicians may develop such facility. Drawn towards the Star of the O.∴A.∴ through contact with the Hermetic Light, they are given resources that make possible a thorough training in traditional as well as new systems of magick. They are then equipped to develop their own methods for more specialised working.
2. **Any free man or woman aged 21 years or more may apply to the Order for Initiation and full membership.** Applicants must work through our practical Foundation course based on the Hermetic Qabalah. Meditation and ritual is performed on a strict daily basis for a period of nine months, and a magical diary Record is kept of their work and any results. Aspirants should study the rituals and methods of the O.∴A.∴ and adapt these according to the recommendation of their Guide in the Order. Once the preliminary work has been completed the person may apply to enter the First Degree of Initiation.
3. **The Knowledge and Conversation of the Holy Guardian Angel is the aim of all the working in the Outer (first five degrees).** Qabalistically speaking, the person has entered the Malkuth of the Order (as a Neophyte) and must ascend, via the paths of the Serpent of Wisdom, to Tiphereth so as to obtain certain knowledge. The structure of the grade or degree system is based on the Hermetic Qabalah; therefore every Neophyte has undergone training in the magical correspondences and in the *practical* Qabalah.
4. **The spiritual Law of Thelema (“Will”) declares that the universe is created by the division of an intelligent infinity into individual units of consciousness or stars, and that every man and every woman is such a star.** Through the process of division underlying creation each star experiences separate existence, undergoing suffering and death. Yet the division is that which creates the possibility of love. The “unfragmentary” intelligence that divides herself for the sake of love is called Nuit. By the love of Nuit the star attains a spiritual destiny and is no longer ruled by the blind forces of fate or chance. The soul is thus able to overcome the forces of time and death and has a chance of obtaining the Immortal Stone of the wise. It is revealed, through magical Initiation, that the division underlying creation has a meaning and a purpose. The pain of division dissolves with the joy bestowed by Nuit – who created the world for that joy. Through the magical application of the Hermetic Light a star may know this joy on earth as well as upon physical death. For even physical death can no longer then separate a star from its immortal birthright.
5. **Magick is first and foremost a path of self-knowledge revealing the true identity of each star.** Individuals fulfil a particular role in creation according to their True Will. The core tenets of Thelema are outstandingly simple: “Do what thou wilt shall be the whole of the Law” and “Love is the law, love under will.” Thelema is the law of love – the spiritual intelligence or True Will that

unites and harmonises all things. It is therefore a law based on relationship. The universality of the law rests upon the fact that it is particular and inclusive, respecting differences between stars and recognising that each complements the rest.

Come forth, o children, under the stars, & take your fill of love!

Liber AL vel Legis, I: 12

Love is the law, love under will.

Lineage

There is much talk in occult circles of lineage and contacts, but how does a magical Order get started? An examination of the history of the Hermetic Tradition reveals that new Orders are periodically established to continue the work of their predecessors. Aleister Crowley (1875–1947) formed the Order of Argenteum Astrum after the break-up and schism of the Hermetic Order of the Golden Dawn, of which he was an Initiate. By publishing the rituals of the Golden Dawn in his journal of *The Equinox* he effectively ensured the survival and continuation of this knowledge for future generations.

Dion Fortune (Violet Firth) formed the Fraternity of the Inner Light as an outer court to a post-schism faction of the Golden Dawn called Stella Matutina (Morning Star). Before long she claimed to have received the necessary spiritual contacts, and founded her own organisation. She developed the solar teaching of the Golden Dawn with tantrik ideas that were inspired through assuming the role of a priestess of the moon. Dion Fortune died without having trained a magical successor to continue her work; the Fraternity of the Inner Light ceased then to function as an Initiatory school. Her legacy has nonetheless continued to inspire the imagination of subsequent generations of occultists.

In the final years of his life Aleister Crowley accepted a young chela, Kenneth Grant. Grant, who took on the magical name of Aussic Aiwass 718, absorbed the magical current that surrounded Crowley. His Order became known as the Typhonian O.T.O. (now simply the “Typhonian Order”).

At the dawning of the 21st century, the Maatian current poured through the earthly vessels of the Typhonian Order and Fraternity of the Inner Light to create Ordo Astris. And so the story of magical Initiation and Apocalypse continues in the strange Aeon of Hrumachis.

Aspirants to the O·:·A·:

On applying to the O·:·A·: the student is asked to complete a simple Assessment paper. Aspirants are expected to have obtained an intellectual understanding of the work. This means doing some background reading and study of relevant subjects, including the magical philosophy of the Order as set forth in our literature and Manifesto.

Applicants to the Initiatory grades of the Order must undergo preliminary training by working through our Foundation course in Hermetic Qabalah. The Order must be notified of the date of starting the course, and the diary Record handed in for assessment to the Guide on a monthly basis.

If the application is accepted by the Order, the person is asked to choose a magical name and number by which they will be known as a Frater or Soror in the First Degree of the Order. Once this has been agreed and accepted by their contacts in the Order they may receive and sign the solemn Oath of a Neophyte.

Please note that the grades of *Initiation* and therefore full membership pertain only to the First Degree (Neophyte) and onwards and that the first five degrees (Neophyte to Dominus Liminis) constitute our Golden Dawn in the Outer. The meaning of the Probationership, in one important aspect at least, is an internal quest, an enquiry corresponding to that legend said to be written above the door of the mystery temples: Gnothi Seauton, Know Thyself. This “Self” is not to be thought of as the ordinary nature of oneself or even the elements from which that nature is composed. For such elements are the masking of that Secret Nature which, by setting out on the path of Initiation, we have pledged ourselves to discover.

The Neophyte must use the correct style of address in communications with other members of the Order. The letters from their Guide will show the correct style, e.g. “Care Frater” or “Cara Soror”. The plural forms of this address in Latin are as follows: Cari Fratres; Carae Sorores; Cari Fratres et Sorores or Carae Fratres Sororesque; Carae Sorores Fratesque.

Sign off with your motto and number; in your dealings with the Order you leave the outer world behind.

The Three Holy Vows

Let the student of the Theurgical Arts practice and understand the Three Holy Vows as was set down in the language of the wise men of olden times:

1. *Obedience* means accepting to be directed in one's work. Without this acceptance there can be no true relationship between the aspirant and the Order to which they aspire. Indeed, unless Obedience is practised and understood then there can be no aspiration, only vain hope – or worse.
2. *Poverty* means stripping away non-essentials and being receptive to the Hermetic Light. This automatically implies that one must liberate the self from any preconceptions regarding the latter.
3. *Chastity* means accepting to be committed to a particular method and discipline and remaining faithful to that commitment.

Ordo Astri: College of the Hermetic Light

Probationer 0[○] = 0[□]

A Probationer is any person, of 21 years or more, that has completed (or is about to complete) our 9-month practical Foundation course and has applied to the Order for full Initiatory membership. The signs of the Probationer are those of Horus and Hoor-paar-kraat. The Probationer is as one that waits on the threshold; if their application is accepted they may then pass to the First Degree by signing the Oath of a Neophyte.

Neophyte 1[○] = 10[□]

A Neophyte is an Initiate of the O.∴ A.∴ in the First Degree. The grade corresponds to Malkuth of the Tree and the element of Earth. The sign of the grade is that of Baphomet.

Zelator 2[○] = 9[□]

A Zelator is any member of the O.∴ A.∴ in the Second Degree. The grade corresponds to Yesod of the Tree of Life and the element of Air. The Godform (and sign) is that of Lilith.

Practicus 3[○] = 8[□]

A Practicus is any member of the O.∴ A.∴ in the Third Degree. The grade corresponds to Hod of the Tree of Life and the element of Water. The Godform (and sign) is that of Ishtar or Isis in Welcome.

Philosophus 4[○] = 7[□]

A Philosophus is any member of the O.∴ A.∴ in the Fourth Degree. The grade corresponds to Netzach of the Tree of Life and the element of Fire. The signs of the grade are those of Typhon.

Dominus Liminis (Lord of the Threshold)

A Dominus Liminis is any member of the O.∴ A.∴ in the Fourth Degree that is under Probation for entry to the Order of the Rosy Cross. The grade corresponds to the paths of the Portal. The signs are known as the Egyptian Ba and the Pentagram or Skull and Crossbones. (The latter should not be confused with the sign of Osiris Slain, as we do not employ the formulaic signs of L.V.X.)